MUKTI SKANDHA

The eleventh canto of the Shrimad Bhagwat Mahapurana.

(Part III)

By

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What is the Mukti Skandha?

(An exposition on the eleventh chapter of the Shrimad Bhagwat Mahapurana.)

The meaning of Mukti:

The *niroopana* (investigation; defining) of *mukti* (liberation) is done in the eleventh canto of the Bhagwat.

Mukti means to be established in our true state, after having let go of all the superimposed factors caused by *agnaana* (ignorance about our Atma), *adhyaasa* (illusions) and false images.

Anyathaaroopa (other forms) are caused by agnan. Therefore, removing agnan removes adhyas. The *bhrama* (false understanding) – that we are separate entities – is shattered.

The result of the removal of *avidyaa* (nescience; believing the transient world and our body to be an eternal Satya that can never be negated) enables us to experience the *svaprakaasha* (self-effulgent) *adhishthaana* (substratum, the non-dual Brahman that is not separate from the Atma), and this is the meaning of Mukti.

Mukti (absolute freedom) does not stay in any other place, time, or matter; it is our own *svaroopa* (essence; true form). It is always with us.

It seems to be *apraapta* (not obtained) because of our ignorance about our swarup. Therefore, as soon as the ignorance is removed the Mukti-swarup is all that remains.

Vairaagya vichaara (vairagya means detachment for worldly matters; vichar means giving serious thought to the metaphysical).

In the tenth canto you saw the grandeur of the city of Dwarka, and the *raaga-vairaagya* (attachment-detachment) in Shri Krishna's life. At the end, however, Shri Krishna got vairagya. In spite of having such incomparable glory, grandeur, wealth, power, strength, Army, and family, nothing remained.

There is nothing in this *sansaara* (interactive world) that is worth getting caught by, or getting lost in. The story given in the first chapter is very educative. A Yogi (an ascetic who strives to unite with the Atma) divides his *sadvritti* (*sad* means connected to the Satya; *vritti* means mental inclinations). He uses *shaanti* (inner tranquility; peace) to quiet even those sadvrittis that cause agitation. After they are all negated he becomes established in his swarup.

Similarly, Bhagwan Shri Krishna used His own clan – the Yadu vansha, and the Pandavas, to destroy the Kauravas and other Daityas (people with demonic tendencies). Then, He removed people like Uddhava who were forms of the *shaanta-vritti* (peaceful inclinations), thus removing even the sadvrittis.

There is no *saadhana-saadhya bhaava* (sadhan means method for obtaining; sadhya means that, which is to be obtained; bhava means feeling) in the *svaroopa-sthiti* (sthiti means state; swarup-sthiti means the state of being established in our own Self). In this state, even the

saadhana (method) has to be given up. If a person remains fixed in the preliminary stage of *aasana* (Yogic postures), how will he obtain the *angee-nirodha* (blocking thoughts about the body)?

However, how can the *nirodha* (blocking) of the *saadhaka* (spiritual aspirant) Yadavs (people of Shri Krishna's clan) be accomplished? They have to be made the instrument for giving up each other's *shareera* (bodies). There is no other way – no Daitya or any other, who can be the instrument of their removal.

The truth of the matter is that Bhagwan Himself is the Atma of them all; and nothing is possible unless Bhagwan wants it to happen. The *taadaatmya* (identification) with the Atmadev (the Atma, the Devta) alone gives the realization of *gnaana-shakti* (the power of Gnan) and *kriyaa-shakti* (the power to act), and makes them supremely powerful. If identification with Prabhu (Master; the Paramatma) is lost, what will remain?

How can the shareers of the Yadavs be given up? For achieving this, no other method can succeed, except the *brahma-danda* (the punishment given by enlightened Brahmins). The Brahmins and the Vedas are one. A Brahmin's *shaapa* (curse) means *ve`davachana* – a statement of the Vedas! It is only through the Veda-vachan that the self-imagined *bhe`da-bhaava* (feeling of being separate) is removed.

The sansara is *ahamtaa-mamataaroopa* (the form of 'I' and 'mine'). The teachings of the Brahmins, of the Vedas, are needed if we want to become free of this sansara. People doubt the Veda-vachan, and this is why the thought of testing the Brahmins arises. This is how the destruction of those who harbor doubts about the supreme Satya – the Truth that can never be negated – is inevitable.

If a person gives up his shareer voluntarily, there is a possibility of getting a new shareer. However, when the shareer is destroyed due to Brahma-vachan (the words of a Brahmin) there is no possibility of a new shareer being formed. This is the reason the shareer that was in the form of the Yadu vanshis – which was the means Bhagwan used to destroy the demonic forces – was removed by a shaap of the Brahmins. Only the one, Shri Krishna – the Brahman – was left.

Vairagya is predominant in the first chapter, and the *shareera-tyaaga* (giving up the physical forms) is predominant in the last two chapters. The first contains the giving up of the *aham-bhaava* (feeling that the body is my 'I') and *mama-bhaava* (feeling that the body is 'mine'), and the second contains the giving up of Shri Krishna's role as a man, a human being. This oneness between the introduction and conclusion indicates that vairagya is essential for Mukti.

The *kaala-kanyaa* (Time, as a maiden) Jara comes in the form of a hunter, wanting to attack even Shri Krishna! However, before she can do so, she has to give up the body and go to Swarga (Heaven). Later, Bhagwan becomes established in His *ajara* (not subject to old age; eternally young), *amara* (not subject to death; eternal) *svaroopa* (essence; true form).

Had Bhagwan so desired, He could have annulled the shaap given by the Brahmins. He made this clear by retaining Uddhava's shareer. 'Others will want to make their shareers ajar-amar, if I retain Mine,' He thought. The *aakriti* (form; shape) is not important; it is the Tattva that is important. If you compare the third canto with the eleventh canto it becomes evident that vairagya and *asangataa* (non-attachment) are obvious and predominant in Bhagwan's swarup.

The Satsang of the Yogeshwaras.

(Satsang means association of Mahatmas who are established in the Satya Atma.)

Vasudev's feeling for Shri Krishna is, 'He is my son.' Shri Krishna's feeling for Devki and Vasudev is, 'They are My mother and father.' This is why Vasudev did not develop *nishthaa* (staunch faith; belief) even after receiving *upade`sha* (teaching) about the oneness of the Atma and the Brahman from Shri Krishna.

So, Shri Krishna sent Narad to give upadesh to Vasudev. Narad's nishtha about Bhagwan's *anugraha* (compassion; Grace) and the *pushti* (nurturing) given by Bhagwan, is so strong that *paurusha* (human endeavor) fails to manifest in the sadhan he recommends in his upadesh.

This is why Narad told Devki-Vasudev the story of the Nava Yogeshwaras (nine supremely enlightened Yogis), and dispelled their *moha* (deluded thinking about the body and world being real). Otherwise, Narad could have given the teaching himself! What was the need to bring in the Nava Yogeshwaras at all?

The Sankarya of Sadhans.

(*Sankarya* means ease of accomplishment. Sadhan means the method used for spiritual progress).

The Yogeshwaras came in nine forms. This signifies the triple form of the *triguna* (the three *guna* – tendencies – of Sattva, Raja and Tama that prompt the behavior of all beings, change constantly. (The Sattva guna is the lofty tendency that gives peace and right thinking. The Raja guna is the mixed tendency that gives strong desires and hectic activity. The

Tama guna is the lowly tendency that gives sloth and deluded thinking.) The Yogeshwaras are beyond the influence of the three gunas, and they remove the nine sections of the three gunas multiplied by the three interchanging alternatives.

After that, Narad gave the teaching as a *trigunaateeta* (one who is beyond the influence of the three gunas). The Yogeshwaras are the summit of the *nivritti dharma* – the right behavior of those who are inclined to withdraw from worldly matters. Videha Nimi, on the other hand, is the summit of the *pravritti dharma* – the right behavior of one who is involved with worldly matters. (Raja Nimi is called Videha because he did not identify with his physical form.) The conversation of Nimi and the Nava Yogeshwaras results in the listeners becoming *gunaateeta* – above the influence of the gunas.

Satsang, bhakti, and bhaktas – all three are the principal sadhans.

The swarup of *maayaa* (Bhagwan's power of illusion which makes us forget that we are the Atma), and the rituals of the sadhan for rising above Maya, is understood and achieved through the *se`vaa* (rendering service) of a Sadguru (an enlightened Mahatma who gives spiritual guidance to his disciples), by doing *brahma-vichaara* (giving serious thought to the swarup of the Brahman), and *karma-yoga* (doing work as worship, to please Bhagwan).

If a person does not have the ability for this, he should do *shravana* (listen to spiritual discourses and absorb their purport) of Bhagwan's Avatar-charitra (life and deeds of the Avatar).

It is not possible to remove dukha without doing Bhagwan's *bhajana* (meditate lovingly; sing His name and glories). It is Bhagwan who is the

mother and father of all. He is the Swami (Master) who abides within the *hridaya* (heart), and controls everybody. He is the Guru who gives Gnan (spiritual knowledge). Nobody can get *kalyaana* (spiritual good fortune; salvation) without doing His seva.

People who are turned away from Bhagwan believe their *de`ha* (body), and everything connected to the deha, to be everything. They remain agitated all their lives. They believe *agnaana* (ignorance about the Atma) to be Gnan, and do *abhimaana* (feel proud). They never experience complete satisfaction and contentment in life. Their plans and desires are disrupted. At the end they have to leave behind everything they have done and obtained. They have to go to a place they know nothing about. They get lost in dense darkness, and go on wandering in it.

Even if you cannot get Gnan or do *dhyaana* (meditation), even if you don't get a high level of *bhakti* (loving devotion for Bhagwan), or *anuraaga* (love) for Bhagwan, you should do Bhagwan's *poojaa* (ritual worship) in keeping with the *yuga* (age). The easiest sadhan is *sankeertana* (singing Bhagwan's name and glories). Other methods, like visiting holy places, and the Satsang of bhaktas, are available to all. When a person does Bhagwan's bhajan all the *rina* (debts we owe to Devtas, ancestors, the Seers and others) are paid. All *bandhana* (bondage) is cut, and Bhagwan makes us His own.

The Purana of the Bhagavats.

(Puranas are ancient, voluminous works in Sanskrit. *Bhagavata* means pertaining to Bhagwan.)

There was a *vaasanaa* (avid desire) in the *mana* (emotional mind) of Devki and Vasudev – over several births – to have a son. When they got

Bhagwan's *darshana* (vision; see a revered person) they asked for a son just like Him. Even Bhagwan Himself cannot grant such a *varadaana* (boon), because there is no other like Him! Since He was unable to fulfill the wish of His bhaktas, He came Himself, as their son.

Even so, Bhagwan felt a bit diffident. Instead of coming once, He became their son three times. Thus it happened that there was a link of three births. Bhakti comes to the mana of His parents, but their *aishvarya-gnaana* (knowledge about His being the Ishwara) became weak because of their parental love. Even the *upade`sha* (teaching) of the Rishis did not get established in their mana. Nor did Shri Krishna's upadesh convince them!

Where Bhagwan fails, only a bhakta can succeed. So, Narad first narrated the episode of the Yogeshwaras. The *moha* (deluded thinking) of both Devki and Vasudev was broken. A bhakta succeeds where Bhagwan fails. This is not Bhagwan's Purana – it is the Purana of the *bhaagavata* – Bhagwan's bhaktas!

These five chapters describe the sadhans that are essential for the Mukti of the *jeeva* (Atma attached to a body; an individual).

Bhagwan's upasanhara sankalpa.

(Bhagwan's resolve to almost destroy.)

This episode starts with its twenty four chapters that signify the twenty four *guna* (attributes) of Prakriti – the Ishwara's power of Creation; Nature. The purpose is to explain how to become *mukta* (free) of these gunas.

Brahma and other Devtas went to Shri Krishna at Dwarka. They did Shri Krishna's *stuti* (eulogy). They spoke of the impure *antahkarana* (the subtle body or fourfold mind, composed of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclinations, and *ahankaara* = the subtle pride of individuality). 'The antahkarana does not become as *shuddha* (pure) by listening to talks of great learning, study of the Shastras, doing charity, or *tapasyaa* (severe asceticism), or *karma-kaanda* (Vedic rituals like Yagnas) as it does by doing *shravana* (listening to and understanding the purport of spiritual discourses),' they said. 'There is no man or woman or any agitating factor that can create *vikaara* (decay; distortion) in You. Your *kathaa* (talks about You and Your Avatars), and the *gangaajala* (water of the holy Ganga) that has come from Your feet, have the capacity to purify the *hridaya* (heart) of a human being.'

After this, they rose up in the air. From there, they prayed, 'We had prayed to You earlier, to take an Avatar. Our purpose is now accomplished. If You feel it is right to do so, please come to Your *parama-dhaama* (supreme realm).'

Bhagwan accepted their suggestion.

Bhagwan knew that the shaap of the Brahmins won't affect the people in Dwarka, so He gave the command that everyone was to go to Prabhas. What an example of Bhagwan's wishes this is, that He, Himself, is in Dwarka and yet the Yadu vanshis (His family, the clan of Yadu) did not confess to Him that they had committed an offence against the Brahmins. Nor did they ask how they could be saved from the shaap. They did not have faith in the *dhaama* (holy place, Dwarka) they were in. They had confidence in their *paurusha* – their own endeavors – that is

symbolized by *daana* (doing charity) and *vrata* (self-imposed austerities). They were ready to go out of Bhagwan's dhaam, Dwarka.

The fact is it is Bhagwan who is the *kartaa-dhartaa* (doer-preserver). Everybody gets *antara-pre`ranaa* (inner promptings) through Him.

Uddhava Gita.

Uddhavaji came when Bhagwan Shri Krishna was alone. Bhagwan wanted Uddhavaji to stay on in this mortal world, and Uddhavaji actually expressed the same desire. 'I will do *kirtana* (singing) of Your name. I will describe Your *charitra* (life and deeds), and remember the upadeshas You gave me. I will think about Your captivating smile, Your sidelong glances, and the jokes You played; and I will cross over the ocean of this sansara.'

This was Bhagwan's own wish; else why would such a resolve arise in the mana of Bhagwan's single-minded bhakta? Bhagwan told Uddhava to become free of his attachment for his brothers and friends, and remain on this earth as a *sama-darshee* – a person who sees all with equal goodwill.

'This *prapancha* (interactive world) of name and form that you see with your mana and *indriya* (five senses and five organs of action) is subject to destruction,' said Shri Krishna. 'It is *drishya* – something that is perceived, separate from the Atma who is the seer. It is *manomaya* – created by the mana. Understand that it a play of Maya, My power of illusion. It is seen only when the mana is restless; it is not perceived when the mana is still and tranquil. It is only when the prapanch is seen that the divisions of *guna-dosha* (good-bad qualities) are perceived, and then the person gets bound by his *karma* (actions).

I want you to see all in the Atma, see the Atma in all, and see the Atma as being one with Me. Rise above the viewpoint of the guna-dosha. Don't do anything that is forbidden by the Shastras, but don't consider the forbidden things to be bad either. Do what is ordained by the Shastras but don't consider them to be good either. Live like a little child. When you consider the whole world to be My swarup, *vipatti* (misfortune) and mrityu will no longer exist for you.'

A *manovritti* (mental inclination) to learn is needed.

Shri Krishna answered Uddhavaji's questions by explaining the greatness of the human form, and the need for *purushaartha* (effort for achieving one's goal). The conversation between Dattatreya and Yadu is given in this episode. Dattatreya showed Yadu how a *jeevanmukta* (a person who lives a liberated life) lives. These twenty four Tattvas of Prakriti are the twenty four Gurus described here. They are not the kind of Guru who gives a *mantra* (group of words with subtle power); nor are they to be made a Guru for whom you have a lifelong *nishthaa* (staunch faith).

Here, even the inspiration to make several Gurus is meant to explain that a human being should be alert and learn from even the smallest object.

The biggest Guru is our own *shareera* (body). It exists between 'is' and 'is not', and keeps showing its amazing powers even by giving dukha!

It is well worth understanding and learning how a wise person with *vive`ka* (discrimination; separating the eternal Satya, the Atma, from the transient body) sees this sansara. We see this sansara every day, live in it, and interact in it believing it to be the Satya (an eternal existence that can never be negated). To learn how a person with vivek sees it is supremely beneficial for a human being.

There should be no *kaamanaa* (worldly desire) when you do a Dharma *anushthaana* (Vedic ritual); neither for this world not for other realms like Swarga. When *jignaasaa* (desire for knowledge) arises there is no need for doing even religious rituals. You should only do the *se`vaa* (render service) of a Guru who is *nivritti-paraayana* (has an inclination to withdraw from worldly matters).

In this sansara *bandhana-mukti* (bondage-liberation), guna-dosha, etc are all caused by Maya. The bondage is because of *agnaana* (lack of Gnan about your swarup). Moksha comes with Gnan.

The life of a Mahatma should be magnanimous, like the *aakaasha* (sky; space), give light like the sun, and be as destructive as fire in destroying paapa.

The dream breaks and you wake up. In this sansara respect and insult keep coming. They should not cause *vikaara* (decay; distortion) in your mana.

Why ninda-stuti?

Shri Krishna gave upadesh to Uddhava. 'In this sansara some people do good karmas and some people do bad karmas. You should not do their *nindaa-stuti* (speak ill – praise them). It is not appropriate to hold their guna-dosha in your mana. You should remain *samadarshee* (see them impartially) and be *mauna* (silent). Don't do good or bad, or say it, or think it. Remain engrossed in your own anand. Don't portray yourself as a Gnani (an enlightened person).'

Awaken vivek.

‘Bhagwan’s puja can be done anywhere; so much so that you can do the puja of the Atma in your own shareer. To keep your shareer healthy and fit is also Bhagwan’s puja. To guide your *jeevana* (life) in the proper manner, the best method is to have the *sanga* (association; company) of the Sant-Mahatmas who have surrendered completely to the Ishwara.’

Bhagwan told Uddhava the story of His Hansa Avatar – His Avatar as a swan. The episode is that a question arose in the mana of the Sanakadi (Sanak and his three brothers who live as little children and are nivritti-parayan). ‘How can the mana be separated from the *vishaya* (objects of the senses)? The mana has taken on the form of vishays because of thinking constantly about them. The vishays are seen only by the mana – how can they be separated?’

The Sanakadis went to their father, Brahmaji, and expressed their jignasa. Brahmaji could not answer their question because his buddhi is *karma-paraayana* (inclined towards worldly activity). His thoughts were occupied with the karmas jeevas have accumulated through countless births, according to which he should give them their shareers. His focus was on the sansara founded on karmas. (A jeeva is the Atma attached to a body.)

As long as a person is focused on seeing the *naama-roopa-karma* (name-form-actions), vivek does not arise in the buddhi. The person does not get Tattvagnan, even if it is Brahma himself!

Bhagwan assumed the form of a hansa. A hansa has *neera-ksheera-vive`ka* (the ability to separate the water from the milk). He manifested as Hansa Bhagwan, to give an answer to the question asked by the Sanakadis.

Hansa Updesh.

(The teaching given by Hansa Bhagwan).

Brahma and the Sanakadis came forward. 'Who are you?' they asked.

Hansa said, 'Is your question about the Atma or about the shareer? The Atma is one in all. The shareer is made of the *panchabhoota* (the five elements – earth, water, fire, air and space). From the viewpoint of the Atma, and also from the viewpoint of the shareer, I am what you are. Therefore, the answer to your question, "who are you?" is that through the mana, *vachana* (speech), *darshana* (vision), and other *indriya* (sense organs), you experience only Me. Nothing else exists.

Just see the weakness of your question. The mana is in the vishay, and the vishays are in the mana. Both the mana and the vishays are the shareer of the *jeeva* (Atma attached to a body; an individual). Neither do they belong to the jeeva, nor does the jeeva belong to them. The jeeva is My swarup. Why should he bother about the merging of the mana and the vishays, or about their separation? The jeeva should become one with Me, and let go of both the mana and the vishays. He should let go of the clay as well as the pot, and be established in his *che`tana* (conscious) swarup.

All dukha is because of *ahambhaava* – the feeling of 'I'; identifying with the shareer. Know your swarup. There is no dukha, nor *bandhana* (bondage) anywhere.'

The Sanakadis' doubt about *bhoga* (worldly pleasures) and *yoga* (being attached to the Atma) was destroyed. They became established in their *svachchha* (clear; unsullied) *svachchhanda* (free; unfettered) Atma.

Dhyana-Yoga.

(Attaching yourself to the Atma though meditation.)

Bhagwan Krishna said, 'The Gnan of the Vedas is one, but those who absorb it – the *manushya* (humans), Gandharva (celestial beings), Devtas (divine powers), Kinnaras (a class of demi-gods) and others – are separate and different. Their natures differ. Some are Rajas, some are Tamas and some are Sattvika. (Sattva, Raja and Tama are the three gunas, or tendencies, that keep fluctuating and influencing all beings. Sattva guna is the lofty tendency that gives peace and right thinking. Raja guna is the mixed tendency that gives strong desires and hectic activity. Tama guna is the lowly tendency that gives sloth and deluded thinking.) This is why there is a difference in the separate beings, and they have different opinion.

Everybody speaks according to his own nature. The difference in the *mati* (thinking) leads to different *mata* (opinions; doctrines). This is the reason of there being so many paths and so may principles. So, you should not get trapped in the maze of the different philosophies.

Bhagwan's Bhakti is *kalyaanakaaree* (giver of spiritual benefits) for all. As the antahkarana becomes purified by Bhagwan's Bhakti – by doing *shravana* (listening to and grasping the purport of spiritual discourses) of Bhagwan's *kathaa* (talks about His Avatars and deeds), and *naama sankeertana* (singing His name and glories) – the person's capacity to get the *darshan* (vision) of the *sookshma vastu* (the subtle object; the Atma) increases.

For the eyes of Gnan, Bhakti is the lamp-black that gives the ability for the *saakshaatkaara* (direct personal experience) of the Paramatma. The

practice of Bhagwan's *dhyaana* (meditation) also purifies the *chitta* (state of mind; trend of thoughts). When doing dhyana you should connect the *chandramaa* (moon) to the *soorya* (sun), and *agni* (fire) to the Chandrama.

The Surya means *drishti* (vision), the Chandrama means the mana, and agni means the *vaak* (speech). That means, when you do dhyana the vision, the *sankalpa* (mental resolve) and Bhagwan's name should become one.

See Bhagwan, have love for Him, and utter His name. You will become immersed in dhyana. When dhyana becomes intense, the differences of the *drishya* (that, which is seen), *gnaana* (knowledge), and *kriyaa* (action) are automatically quieted. The fact is that the difference of gnan, kriya and *dravya* (substance; matter) is nothing but a *bhrama* (false understanding) in the one Tattva (essence; the true form of the Atma).

All the *siddhi* (powers; achievements) that come into the life of a human being come only by doing Bhagwan's dhyana. However, you must always remember that siddhis are an obstacle in the highest level of Yoga. Bhagwan is the Swami (Master) of all the siddhis. 'I, Myself, am the Swami of all the siddhis. The siddhis are artificial – they come and go – and therefore, the best thing is to do Bhagavat-bhajan.'

Vibhuti Yoga.

(Attaching yourself to Bhagwan by seeing His power everywhere.)

What are *vibhooti* (Bhagwan's powers; His magnificence)? For example, *mitti* (clay; earth) is a *vastu* (object; substance), and the objects made from it – like a pot, cloth, silver, copper, diamonds, pearls, etc – are all the vibhutis of mitti.

Jala (water) is a vastu, and ice, foam, bubbles, and different forms of liquid are all its vibhutis. Agni is a vastu, and the things made from it – like the heat in the body, the sun, gold, etc are all its vibhutis.

In the same way, Bhagwan is the *paramaartha* (highest spiritual truth) Tattva-vastu; and this entire prapanch, its special features, the Devtas, Daityas, manushyas, Brahma, Vishnu, and Rudra – are all Bhagwan's vibhutis. There is nothing in this world that is not a vibhooti of Bhagwan. Those who recognize Bhagwan's vibhutis get His darshan at every step in *vyavahaara* (interaction; behavior).

The fragrance in the earth, the flavor in water, the beauty seen in the light, the touch of the air, the sound heard in space, the love in the mana, and the thinking in the buddhi – are all Bhagwan's vibhutis!

The planets, constellations, stars, rivers, mountains, forests etc are the artistry of an unimaginable skill. They are manifestations of Bhagwan's magical powers.

These fragrances, flavors, beauty, tenderness, musical sounds – where do they come from? Just meditate on this, and lose yourself in Bhagwan. Yes – it must be kept in mind that you must never get trapped in vibhutis – you should find out about the One whose vibhutis they are.

This multiplicity that is seen is nothing but the mana. It is because of this that the *naama-roopa* (name-form) are experienced. When this jeeva turns inwards and is inclined towards Bhagwan, only Bhagwan remains. No duties or obligations remain.

Become gunateet.

(Rise above the influence of the three gunas of Sattva Raja and Tama.)

Bhagwan described the Varna-Ashram Dharma in detail to Uddhava, and also how He is worshipped through this vyavastha. He defined Dharma in brief. He said, 'The description of guna-doshais immense. It is endless. Nor does it give any benefit. The fact is that it is a dosha to increase *dve`sha* (aversion; hatred) by developing a viewpoint of gunas and doshas.

To be turned inwards, and not see guna-doshas at all is a guna. A person will never become a gunateet as long as he continues to see good and bad in the world.

See your own adhikar.

(*Adhikaara* means qualification; eligibility.)

Answering Uddhava's question, Shri Krishna explained that Gnan-Yoga (to attach yourself to Bhagwan through Gnan) is suitable for the *virakta* (those who are not attached to anything worldly). Kriya-Yoga is to attach yourself to Bhagwan through your actions. It is suitable for those who are involved in the sansara, and Bhakti-Yoga is to attach yourself to Bhagwan through Bhakti. It is suitable for those who have a little vairagya and a little *raaga* (attachment).

A person is eligible for Karma-Yoga until he gets vairagya, or he gets *shraddhaa* (faith) in *bhagavat-kathaa* (talks about Bhagwan's Avatars and deeds). In Karma-Yoga, guna and dosha are divided according to the qualification of the individual. A sadhan is a guna, depending on the adhikar of the individual; but if it is against the adhikar of the person it becomes a dosha.

Gnan, *bhaava* (feeling), and *kriyaa* (action) are neither a guna nor a dosha in themselves. Some are a guna for certain people and some are a

dosha for certain people. Doing something that is against his eligibility leads to a person falling from his spiritual level.

The test of guna-dosha.

The thing is that there is one Paramatma; there is the Prakriti or the pancha bhoota. The *vastu* (object that is the Atma) is the same in all. Then, what is the dosha? The guna and the dosha are not in the object; they are divided according to the *vyavasthaa* (arrangement made by the Vedas).

The Vedas have made the vyavastha so that the objects of the sansara become helpful for the people who are eligible for obtaining what they desire. They give *vishama* (not the same; unequal) *naama-roopa* (name-form) even to the things that are *sama* (equal). The same thing is *shubha* (auspicious) for some and *ashubha* (inauspicious) for some others.

This leads to searching the *svaroopa* (essence; true form) of the object, and Dharma is established. Through this, vyavhar becomes successful, and the journey of life progresses properly. Differences are imagines in the vastu, for achieving this. The differences are not factual; they are imagined. The detailed account of this is given in the Bhagwat; not easily to be found elsewhere.

Ahameva Vedya.

(Only I am worth knowing.)

Shri Krishna told Uddhava, 'The *karmaanushthaana* (rituals of Dharma) that are done in this world and other worlds are done because of *lobha* (greed; avarice). They can increase *vikshe`pa* (agitation; restlessness) but they can never give *shaanti* (inner tranquility). It can happen that some

people become so engrossed in working to fulfill their desires that they don't even like to listen to any talk about Me.

The truth is that the purport of the Vedas is not to obtain the pleasures of the dreamlike worlds like Swarga (Heaven). The purport of the Vedas is to establish the oneness of the Brahman and the Atma. The *mantra* (words with subtle power) and the Rishis (Seers) prefer the affirmation of the *paroksha* (that which cannot be experienced by the senses), and this is also what I, the Paramatma, like.

To understand the highest purport of the Vedas is not the task of an ordinary person, because it is infinite, endless, and supremely profound.'

Shri Krishna said, 'Uddhava, nobody but I knows the Constitution of the Vedas, whose names the Vedas take, and what they interpret and offer as alternatives. The fact is that it is My ruling in many forms, My many names, the *vikalpa* (alternatives) are in Me, and the *apavaada* (exceptions to the rule) are also in Me.

Listen! The meaning of all the Vedas is simple that the *shabda* (words) take My *aashraya* (shelter; refuge), and interpret the apparent differences and contradictions. At the end, they negate these *bhe`da* (differences; separateness) created by Maya, and become *nirmala* (pure; unmixed with anything else). They become *abhinna* (one; not separate) with Me.'

Udaar drishti.

How *udaara* (generous; magnanimous) is the drishti that gives logical explanations for all kinds of doctrines, and the arguments given in their favor! It is the play of Maya. One vastu is seen as many, by the many who see it. People quarrel over who is right and who is wrong. The Bhagwan

seated in the hriday of all is one; then, why is there a difference of opinions?

It is Bhagwan's *shakti* (power) that gives Mukti to all. Just as it is the same electricity that activates different machines, and their different qualities become visible, it is one Bhagwan who manifests in the many antahkaranas of the *vidvaana* (scholars), and – according to their different *sanskaara* (subtle subconscious impressions) – gives thoughts and conclusions.

Don't see their different principles – see that the source of their buddhi is one! The dispute whether the water of Maya is ten feet deep or fifty feet deep, only reveals the greatness of the *maayaavee* (Master of Maya). There is no real reason for any dispute.

The vichar of janma-maran.

(Giving thought to birth-death.)

What is *janma-maran* (birth-death)? The mana is assailed by the sanskaras of karmas. It unites with the indriyas. It catches and gives up, one *drishya* (that, which is perceived) after another. The mana keeps changing its feelings, going from *bhaava* (feeling of being something) to *bhaavaantara* (another feeling).

The Atma becomes one with the mana and begins to see itself as the mana. The mana does the *chintana* (thinking about; meditation) of the vishays it has known and heard about. When the *abhinive`sha* (identification) becomes intense, the past experiences are forgotten. For any reason, the abhinivesh with the vishays becomes so strong that the Atma does not remember its true form. This is called *mrityu* (death).

This shareer is like a shareer seen in a dream. A shareer that pulsates in the mana is accepted completely as 'I'; and that is *janma* (birth). To forget the past and accept yourself as not having any previous existence – these are called janma and mrityu.

To tell the truth, janma and mrityu are happening every moment. Is the flame of a lamp, the water of a flowing brook, or the fruit hanging on a tree the same as they were yesterday? Change takes place every moment, but there is a false assumption that things are the same.

In the same way, to say and think 'I am this shareer', and 'I am the owner of this shareer' is a false understanding – it is a bhram! People who have got caught in this false understanding are the ones who are wasting their lives.

Therefore, instead of getting trapped in prosperity-misfortune, respect-insult, birth-death, sukha-dukha etc of the shareer, you should experience the actual Satya – the eternal truth that can never be negated.

The giver of sukha-dukha is no other; it is our own bhram that gives sukha-dukha. It is the mana that has created enemies and friends. You should do *vichaara* (give serious thought; reflect) and catch hold of the *gati* (movement) of the mana, and attach the mana to the Paramatma. This is the total purpose of all sadhans.

If the mana refuses to listen to you, you can use any of the several methods available to convince it. For example, you can use the vivek of Sankhya. Cultivate the viewpoint that birth, and the natural cause of everything, is the *kaarana-prakriti* (Prakriti is the Ishwara's power of Creation. *Kaarana* means cause). Everything that is created is the effect

– the *kaarya*. Cultivate the viewpoint that all karya merges into its karana, Prakriti. You should use both these thoughts to understand that the active prapanch of name and form is all in the one Paramatma. Then, the false understanding that differences are real, will be removed.

When this jeeva frees itself from the attributes that come into, and go out of, the antahkarana, the feeling of being a jeeva is dispelled. Then, the person experiences, 'I am not a jeeva; I am the Brahman incarnate.'

Supreme kalyan through the Advaita-drishti.

(Advaita means non-dual. Advaita-drishti means the viewpoint that the Atma in all is one, and not separate from the Brahman that is the substratum of all that exists. Kalyan means spiritual good fortune; liberation.)

The nature, thinking, pleasure, and movements of all the beings in this interactive world of name, form and action, are separate. The fundamental Tattva of all, however, is one, whether the objects are *che`tana* (having consciousness) or *jada* (inert). So, you should neither praise nor criticize anyone. Anyone who gets caught up in praise and criticism gets alienated from the *paramaartha* – the highest spiritual Truth – meaning, the Satya, because of his involvement with an *asatya padaartha* (a substance that is not the Satya.)

Dvaita – duality – is an *avastu* (not the Atma). How much is good, and how much is bad in things that are fleeting? That, which is a subject of speech or the mana, is not the Tattva. Anything that is separate from the Atma is *mithyaa.* It is a relative truth, like a wave that rises in the sea for a few seconds. The Atma is everything.

There is nothing apart from the Atma that has a separate existence. The jeeva is not separate from the Atma. Therefore, the Atma is everything. No such thing as a jeeva has any existence that is separate from the Brahman.

A jeeva is a kind of *abhimaana* (pride of being an individual). The *praana* (life-spirit; breath that gives life) of life is the Para-Brahman. The sword of Gnan, sharpened by *upaasanaa* (loving worship of Bhagwan) should be used to cut away the false understanding of multiplicity. That, which did not exist before, and will not exist in future, does not exist in the present either. All this is mere *vaachaarambhana* (play of words; conjecture).

An object that gets *sattaa-sfoorti* (existence-pulsation; energy) from some source is the same substance as its source. It is not separate. That means, neither the Atma, nor the *jagata* (world) is separate from the Brahman. From the viewpoint of the *mukhya* (principal) *saamaanaadhikarana* (level of the group) the Atma is the Brahman. From the viewpoint of *baadha* (negating) samanadhikaran, the jagat is the Brahman.

Beyond the vyakta-avyakta.

(Vyakta means that which is manifested, which is apparent and evident. Avyakta means that which has not manifested, which is not revealed to the sense organs or instruments.)

The root of a *vyakti* (individual person) is avyakta. A vyakti is *pratyaksha* – he can be experienced by the senses.

The avyakta is either *kalpita* (imagined) or *anumaanika* (estimated; a conjecture). Avyakta means *adrishya* – invisible; something that cannot

be perceived by the senses. It may be imagined or assumed, but it cannot be separate from the self-effulgent *adhishthaana* (substratum) that reveals it. Therefore, the vivek of the guna-dosha of a person is a separate thing.

The agitated or tranquil state of the vastu (the object that is the Atma) is a matter of vyavhar. It does not affect the fundamental Tattva in any way. The Tattva always remains in its pristine state. Just as clouds come and go without affecting the sun, the *adhyastha* (superimposed) cause and effect of this prapanch does not, in any way, affect the Paramartha swarup – the essence of the Brahman-Tattva – that is the *pratyak-chaitanya* (consciousness within the individual).

It is necessary to refute both the vyakta and the avyakta to obtain the experience of the Tattva, that the life of an individual remains *nirdosha* (unsullied by any factor; innocent of any wrong), and *asanga* (unattached to worldly matters), is another matter. Bhagwan's Bhakti – loving devotion for Bhagwan – reveals how free of faults a person's life becomes.

There is no need to give attention to the *vyaktitva* (individuality; personality) when doing Tattva-chintan. If individuality is perceived, let it be perceived. It is like a dream. It is not an obstacle in Tattvagnan.

Tattvagnan.

Tattvagnan does not create any substance like *amrita* (elixir that gives immortality; ambrosia); it only gives the experience of the *sad-vastu* – the object that is Sat; the Atma, that already exists. It is like the rising of the sun that dispels darkness, without creating anything new.

This Atma is *svayama-prakaasha* – it is self-effulgent, needing no other light for it to be seen. It is *aprame`ya* – it cannot be established by measuring or demonstrating. It is *adviteeya* – non-dual – and it is Satya. It is the Brahman! To see separateness in it is an illusion.

The distinctive feature of Bhakti.

Throughout the Bhagwat, but specially in the eleventh canto, an uninterrupted stream of Bhakti is accompanied with Tattvagnan. This is a unique feature of the Bhagwat. Books that deal with one topic are called 'Prakaran Granth'. The Bhagwat, however, contains the quintessence of all the Shastras (books on ancient Indian wisdom), Dharma, Yoga, and Bhakti.

Bhakti has a special benefit. On the one hand it frees the antahkarana from the sansara-vasana. On the other hand it gradually wears thin the covering that hides the *tat-padaartha.* ('Tat' means, 'That, the Brahman'. Padartha means substance. Tat-Padartha means: That, which is the Brahman.) The swarup of the one you worship becomes clear. Bhakti also refines the jeeva who is an *ansha* – a part – of one who is worshipped.

Just as a noble lady does *se`vaa* (serves) of her husband, gives him advise, and ensures his comfort; and she also nourishes and teaches her children, making them happy, Mother Bhakti stays between her husband, Bhagwan, and her children, the bhaktas, and benefits both.

Bhakti cleanses the dirt of *vaasanaa* (avid desires) that are in the antahkarana of the jeeva, and purifies him. She helps the jeeva to see the unseen form of the Ishwara, and get a glimpse of Him.

No son can know his father without the mother's compassion. The mother is the intermediary between the father and the son. Therefore,

the usefulness of Bhakti is the purification of the antahkarana that is turned outwards, and the removal of the agnan inside it. Bhakti also gives the *bodha* (comprehensive understanding) of the oneness of the Brahman and the Atma.

The eleventh canto even states, 'Neither Sankhya, nor Yoga, nor *tyaaga* (giving up; renouncing), nor *tapasyaa* (severe asceticism) have as much power to obtain Me as Bhakti has.'

This unparalleled greatness of Bhakti is generally seen everywhere. The Bhagwat describes all the methods of Bhakti, like dhyana, *poojaa* (ritual worship), *naama-japa* (chanting Bhagwan's name), *vrata* (self imposed austerities), building Mandirs, etc.

Bhakti is the *bhagavad-aakaara vritti* (the mental inclination for the form of Bhagwan) that is full to the brim with all the different kinds of *rasa* (sweet emotion). The distinctive factor in Bhakti is that it is not only the form of vrata, japa and puja; the quintessence of Bhakti is to have *bhagavat-bhaava* (the feeling that this is Bhagwan) for all. This is written in all the cantos of the Bhagwat in varying length. It is there in the Kapil Upadesh. In the episode of Prahlad, it is stated emphatically that the main form of Bhakti is to get the *darshana* (vision; to see) of Bhagwan in all.

It is because of this that the Bhagwat-Dharma says that everything that is done for pleasing Bhagwan is called Bhakti! Bhagwan is in all, every action is Bhakti, and this can be done by anyone and everyone. Everybody is an *adhikaaree* (eligible; qualified). Every action is a *saadhana* (method for spiritual progress), and we all belong to Bhagwan. Therefore, there is no *pratyavaaya* (inverse reaction due to some mistake), *pramaada* (neglect; forgetfulness), or obstacle in the Bhagwat-

Dharma. There are no conditions of Gnan-agnan. Every being is a Mandir. Bhagwan is in the form of everybody's Atma, and there is bhagavad-bhava for all.

This unique method of worship is accepted in the Bhagwat. It is also the mother of vairagya and Gnan, and it is this that gives shanti. The *pre`ma-lakshanaa bhakti* (the feeling of being Bhagwan's lover) is also described in this. The gopis are gives as examples of the prema-lakshana Bhakti, with the highest respect. Their prema is of the loftiest level.

The conclusion of the teaching.

Ultimately, Uddhava asked for an easier path. Bhagwan indicated that the Bhagavat-Dharma was the easiest path for obtaining Him.

In this, the main point is to see the Paramatma in all beings, outside and inside, without any covering that hides Him. It is this that is the Atma.

The sky is not big or small. A Brahmin, a butcher, a thief, a bhakta of Brahmins, the sun, a spark of fire, a man who does violence, a man who adheres to non-violence – the greatest Gnan is to see the Paramatma in all. By having bhagavad-bhava for all, doshas like rivalry, fault-finding, disdaining, arrogance, etc are all removed.

If people laugh, let them! Let go of *de`ha-drishti* (seeing yourself and others as separate individuals), and reticence. Bow down to all. You should not see whether it is a cow or a donkey – it is Bhagwan who is present in all beings. Do everything with the thought of pleasing Bhagwan, and it becomes a cause for obtaining Him.

The upadesh was concluded. Uddhava obtained *sarvaatmabhaava* (the feeling that all are his own Atma). He became fit to wander anywhere in

the world, in spite of Bhagwan's absence, as far as the indriyas were concerned.

The Yadav Brahman.

Shri Krishna and the other Yaduvanshis descended on to this earth as an Avatar, in order to remove the burden on the Prithivi (Mother earth). When this purpose was achieved, we get the bodha of the *nivritti* (withdrawing) of both the *shodhaka* (purifying factor)and *bodhaka* (giver of proper understanding). In the same way, the Yaduvanshis gave up their gross physical forms by being the mutual cause of their destruction. Shri Krishna gave up His *naatya* (role in the drama) form.

Shri Krishna is the Brahman. The divisions of bandhan and mukti do not exist in Him. The Tattva is unaffected by a change of form, or giving up the form.

The eleventh canto is the canto of Mukti. The sadhan for the Mukti of the jeeva is given in these five chapters. The sadhan for Mukti from the substances of Prakriti are given in twenty four chapters, and the Mukti of the Yaduvanshis – the Yadu-Brahman – is given in two chapters.

Akhandananda Saraswati.

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Preamble.

In the Shrimad Bhagwat, the Shrimad Bhagwat has been called *shruti-saara,* meaning the quintessence of the Vedas. It is the essence of all the Vedas and Vedanta, meaning, the Upanishads that give the science of the Vedic principle.

Yah svaanubhaavamakhila
shrutisaarame`kamadhyaatmadeepamatititeershataam tamoandham,

sansaarinaam karunayaaha puraanaguhyam tam
vyaasasoonumupayaami gurum muneenaam.

(1.2. 3)

'I take the *sharana* (refuge) of Shri Shukadevji Maharaj, who is the Guru of the Munis (Sages) and great Mahatmas. He has lit a lamp of *aadhyaatma* (metaphysics; spiritual knowledge) that enables us to experience the oneness of the Atma and the Brahman.

For those who want to cross over this dense darkness of ignorance, this is light! This lamp has been lit by Shukadevji, out of compassion for the beings of this world. I bow down to Shukadevji Maharaj.'

Look, when starting any *saadhanaa*(effort for spiritual progress) it is necessary to remember the Guru. *Namaskaara* (bowing down) to the Guru, bowing down to the Param Guru – the Guru's Guru, to the *paraatpara* Guru the Guru of the Guru's Guru, and the *parame`shthee* Guru, meaning Brahmaji. That means, bowing down to four generations of the Guru. If the *saadhana* (method used for spiritual progress) is done without bowing down to the Guru, the *dosha* (fault; offence) of ingratitude comes into the person doing sadhana.

Gnan is obtained from some source or another. If anyone says, 'I thought of it myself; it arose in my mind,' then the purpose of the sadhan is lost. The purpose of sadhan is to destroy *abhimaana* (pride), but abhiman increases when a person takes the credit of the Gnan he has acquired. This is why the daily *saadhan-bhajana* (using some sadhan – meditating lovingly on Bhagwan) is commenced after remembering the Sadguru. This is the tradition of the Shastras. The Shrimad Bhagwat starts with the *smarana* (remembering; thinking of) Shukadevji Maharaj.

We will discuss the *pratipaadya vishaya* (subject to be expounded). Pratipadya vishay means, the purport of what is explained in the Shrimad Bhagwat. A *grantha* (book; treatise) does not manifest its fruit in the hriday of the *shrotaa* (earnest listener) unless Gnan about four things is given. It is not that you pick up a grantha and start to read it on your own, and grasp it fully!

Who was this grantha written for? Was it for a child, a youth, an aged person, or *raagee* (one who has worldly attachments), or a *vairaagee* (one who is detached from worldly matters)? If something is said, who is it said for? Bring this point to your mind first, otherwise you won't understand anything.

Now, what should the person be like, for whom this discourse is spoken? The answer is that he should have the ability, as well as the desire to understand the subject matter. If the ability is there, but there is no inclination to understand, he will not understand. Nor will he understand if he has the inclination to understand but lacks the capacity!

Furthermore, the person should not be forbidden to study the subject. He should know whether it is a grantha on Ayur Veda, or Vedanta Shastra.

You see, the *vyaakhyaana* (discourse; commentary) that people listen to are given from different viewpoints. Some people give the discourse form the viewpoint of Yoga, and some form the viewpoint of Bhakti. Narayana! You should have the knowledge of the department of the subject. Someone will tell you, 'The Atma is the *akartaa* (not the karta; not the doer). It is the *saakshee* (an impartial witness). It does not do anything.' Someone will tell you, 'The Atma is a Brahmin. You should do this Dharma, and that Dharma.' You will be caught in confusion, won't you? Will you talk on the basis of a Brahmin or of a sakshi?

So, these *prasthaana* (systems) are separate. It is essential to understand the department of the subject. Then, you should understand the purpose of your listening to, or talking about it. You should understand what you will achieve by listening to, or discussing the subject.

So, who is the *adhikaaree* (qualified or eligible person), what is the subject of the grantha, what is the purpose of listening to it or discussing it, and does the grantha indeed describe the subject you are interested in? The purport of the Shastras is known by getting knowledge about these four fundamental points.

Everything is not meant for everybody. Someone tells you to do *yogaabhyaasa* (the practice of Yogic exercises), and you start practicing Yoga. Somebody tells you to do *poojaa* (ritual worship of an image of Bhagwan), and you start to do puja. Someone tells you to do *homa* (offer oblations into the sacred fire while chanting appropriate mantras), and you start to do homa. Somebody tells you to study Vedanta, and you begin to study Vedanta. My brother, understand what you will achieve by which activity.

This is called *'anubaandha chatushtaya'* – these four *anubandha* (connections) are attached to every discourse.

The Shastra calls these four anubandhas *yogyataa* (capacity), *aakaankshaa* (desire), *vishaya* (the subject; topic), and *prayojana* (purpose).

Now come, I will tell you about the Bhagwat. *Bhaagavata* means Bhagwan's *leelaa* – His play; His frolics; His *charitra* – His character and behavior, and it also means a bhakta of Bhagwan.

Bhaagavatah idam bhaavatam bhagavachchharitram – whoever belongs to Bhagwan is called a bhagavat.

The Bhagwat gives five kinds of descriptions of Bhagwan. The name of the *para* (beyond) is the description of the one who is beyond the scope of the *mana* (emotional mind) and *vaanee* (speech; verbal expression). There is a lot of *bhrama* (false understanding) even in this.

Ask a number of people, 'What is the Ishwara?' They will say, 'This is not something that can be explained.' That means, they don't really know the answer so they say that the Ishwara is beyond verbal description. They say this to hide their foolishness!

The things to be spoken about and listened to, are gossip about daughters-in-law and daughters of other people, about the virtues and faults of others. Oh! Will your tongue become soiled if you bring the Ishwara on it? Oh, talk about the Ishwara is for making your tongue *pavitra* (pure, according to the Shastras). So, don't say that the Ishwara is not something to be spoken about or worth listening. Speak as much about Him as you can, and listen to talk about Him as much as is possible for you.

Furthermore, think about Him as much as possible. When the thinking begins to stop, then say, 'He is beyond even thought.'

This is called the para-Tattva. In this, the bhram is that people believe that the Paramatma is beyond the earth, beyond water, beyond air, and beyond space. If you think this you will go into darkness. It is clear that you have no Guru. Your *agnaaana* (lack of Gnan; ignorance about the Atma being the non-dual Brahman that is the substratum of all that exists) will not be removed.

Even to understand *pare*` (beyond) you have to obtain the right understanding. This is a book and this is a watch. Your eye is pare from these, meaning, the eye is superior to these because it sees the objects. And, your mana is even more pare than your eye. Desire rises in the mana. And, the *buddhi* (intellect) is more pare than the mana, because the wish to catch – or let go – of something can happen only if you have the *gnaana* (knowledge) about the object.

Furthermore, gnan about some *vishaya* (object of the senses) – that is one point. The second point is that this gnan creates abhiman. However, the knowledge that neither creates abhiman nor sees the vishays as 'this', is *shuddha* (pure) Gnan (spiritual knowledge). It is the *svaroopa* (essence; true form) of the Atma, and this Atma is the form of the Brahman. The Bhagwat gives us the *bodha* (comprehensive understanding) of this para-Tattva.

Understand the second form of the Paramatma this way – there is a Raja, resting in His private apartments in the Palace. He is happy and tranquil. From there He goes to the Durbar (Court). His public form is seen there. He is seen deciding about fortifications, and other planning. He tells Brahma to make to *srishti* (create the world). He tells Narayana – who

stays in the *ksheera-saagara* (milky ocean) – to provide milk to all. He tells Shankarji to do *pralaya* (Dissolution). The Vayu Devta (presiding deity of the wind), Angi Devta (presiding deity of fire), Surya Devta (the sun), Chandrama Devta (the moon), and other Devtas are allotted their duties. This is called *vyooha* (arrangement). This is the Ishwara's second form.

Now, what is His third form?

He manifests as an Avatar, sometimes in the form of a *manushya* (human), animal, bird, etc. This is called *vibhava* (abundance). In spite of staying in this sansara, He is separate from it. He took the form of a *sooara* (boar), but was not a boar. He took the form of a *matsya* (fish), but was not a fish. The Parameshwara-Tattva is not affected by the form. This shows His *asangata* – His total lack of attachment – and *nirle`pataa* – His remaining untainted.

Now, there is an *anataryaamee* (inner controller) form of Bhagwan. This, too, is described in the Bhagwat. What is this form? He is present everywhere, but nobody can recognize Him.

For example, Maharaj is in His private rooms where He relaxes. He is alone there; even the Rani is not there. And, there is Maharaj's Durbari form, where He discusses with His ministers, how the *sansaara* (world) should be managed. And, to hide in all beings, watching what is happening, where, is the Ishwara's antaryami *roopa* (form). Rajas have a *gupta* (secret) roop, you know! They disguise themselves and mingle with the public to see what's going on in the Kingdom.

The Ishwara's fourth roop is that of a *mrigyaa* (hunter). Maharaj goes hunting sometimes. He hunts and kills Hiranyaksha, Hiranyakashipu,

Ravana, Shishupal, Dantavaktra and others Asuras (people with Demonic tendencies).

There is even a fifth roop! There are His mansions, like Vrindavan, Dwarka, Naimisharanya, Kashi, Ayodhya, etc. Just as people go to Nainital or Musoorie for a holiday, the Ishwara also leaves His Palace and goes to these places for some days. This is His *archaa* (image to be worshipped) form. These are places where Bhagwan's puja can be done. He comes there in many forms, like the Shaligram (a round stone worshipped as Bhagwan Vishnu) or Narmadeshwara (a stone worshipped as Bhagwan Shiva), or any other *moorti* (image). He stays in everybody's house, in the puja room, to protect them, and support their mana. These are also described in the Bhagwat.

Thus, para-Tattva, vyuha-Tattva, antaryami-Tattva, vibhav-Tattva, and archa-Tattva – all five forms are described in the Bhagwat. It is a difference of the angle of the camera, not of the object. It is called the *drishti-kona* (the angle of viewing something; the viewpoint). As long as you sit in the sansara and see, you need the Ishwara in your home as well. You also need Him outside, in the *teertha* (holy places; places of pilgrimage). You need Him to come and go, and you need the Ishwara who does *vichaara* (gives serious thought). Furthermore, you need Him to be different from all others.

When we sit in this sansara and think about the Ishwara, we should be able to obtain Him everywhere – this is the arrangement the Ishwara should make. We should be able to telephone Him from wherever we are, and communicate our difficulties, joys and pleasures. We should be able to invite Him to the wedding of our son – this is the kind of Ishwara we need.

The Upanishads mainly describe the Ishwara's para-Tattva. There are a few isolated descriptions of His antaryami-Tattva, vyuh-Tattva, and vibhav-Tattva. Now, come; let us enter the eleventh canto of the Shrimad Bhagwat that contains the quintessence of the Upanishads.

There are a total thirty one chapters in the eleventh canto. The first five are about the five sadhans for Mukti, because avidya has five knots, and these are the five sadhans for unraveling these five knots. The most solid and sturdy knot of avidya is *abhinive`sha* – identification with the body. Abhinivesh means *jidda* – stubborn insistence. You don't understand anything – neither the jeeva nor the Ishwara, nor the *jagat* (world). There is nothing in this world that you have a proper understanding about, but your insistence is such that you think you are cleverer than the Ishwara! You find fault in what the Ishwara does.

Thus, people have fallen into a sack, become imprisoned in a room, and are tied so fast to this sansara that they can't get free. There is no flexibility in their *jeevana* (life).

A weaker knot is *dve`sha* (aversion; hatred) you have for others. Your heart begins to burn at the very sight, sound, or thought of someone. Dvesha means the fire in the hriday.

Jvalanaatmaka chittavrittivishe`shah dve`shah. Dvesha is the *vritti* (mental inclination) that makes the heart burn. As mentioned earlier, dvesha is like fire. It first burns its host and then whatever it touches.

An even weaker vritti is *raaga* (worldly attachment). In raaga you get colored in the other's color. The feeling of *aatma-kalyaana* (liberating the Atma from its identification with the body) is destroyed. The person

does not even think about the good of all – he thinks only about the good of the person he has raaga for.

Asmitaa (ego) is an even subtler vritti. Asmita means, our *aham* ('I'; ego). If even a friend strikes a blow at the Aham, it fills a man with anger. Oh, my brother, if even the Ishwara strikes a blow at the ego, people give Him abuses! They don't think, 'Bhagwan has done this to show me how much ego I have!'

The greatest knot of avidya, however, if *naasamajhee* – wrong understanding. Nasamahji makes us think that have become free of *ahankaara* (pride; ego), and that we don't have any dvesha for anyone.

Thus, the first five chapters are for opening up the five knots of avidya. After that, twenty four chapters are for becoming free of the bondage of the twenty four Tattvas of Prakriti. Dharma and Bhakti are described in them as well. And, two chapters describe Bhagwan's giving up His role as the Krishna Avatar; His Mukti from this role.

The Paramatma had also assumed the form of the Yaduvanshis. It was a drama. The last two chapters describe giving up that role. This is the analysis of the thirty one chapters of eleventh canto, called the 'Mukti Skandha'.

Mukti Skandha

Part III

By

Swami Akhandananda Saraswati.

Chapter Twenty one.

If a manushya has no purpose – no goal – in life, there won't be any need for him to think about which path he should take and which path he should avoid.

In the poorna Satya there is no coming and no going, and no marg – good or bad. The vastu is where the marg begins; you are to reach the very place from where you embark on your spiritual journey.

And, a person who makes a start to go on that marg is the same as the vastu he wants to reach; regarding whom he believes that it will be obtained only after he has waited a long time to get it.

So, under the circumstances, the drishti – that this is guna and this is dosha – is the drishti of the marg, not the drishti of the Satya. For a person who has no wish to go anywhere there is no guna and no dosha.

A sadhak who wants to reach his goal has to give up paapa-karma, and do punya-karma. Even in the punya-karma he should give up sakama karma and do nishkama karma. Even in the nishkama karma he should give up the *kaamya-karma* like Yagna-Yaag etc that yield fruits. He should do only the nitya karma ordained for him, and the naimittik karmas that are done on special occasions. To do these is a guna and to neglect doing them is a dosha. To do nishiddha karmas that are

prohibited by the Shastras is a Maha-dosha, because they make the antahkarana ashuddha. A prayashchitta done as a penance is a guna, because it removes these doshas.

For a person who has Gnan, and whose antahkarana is shuddha, it is a guna for him to do gnan-abhyas. For a person who has nishtha in bhakti, it is a guna to do shravan, kirtan and other forms of bhakti. It becomes a dosha if a person does anything that is contrary to his nishtha.

Thus, the guna-dosha is not in the vastu; it is dependent on the state of the individual. Is *anna* – food; cereals – a paapa or a punya? Nobody can survive without food; this is an undisputed fact. However, some items are punya and some are paapa to eat. Even the permitted anna is a paapa if eaten on the day of a vrata like ekadashi. So then, is anna a paapa or is it a punya?

Anna is neither paapa nor punya; anna is anna! It is punya if eaten on the day it is the vidhan of the Shastra to eat, and paapa if eaten on the day it is prohibited by the Shastras. It is punya for those the Shastras say should eat it and paapa for those the Shastras say it should not be eaten by. That means, the good and bad are not in the anna – they are good or bad depending on the adhikar of the one who eats it.

Thus, the vastu is nirguna – it has neither guna nor dosha – and, it is called nirguna only for an adhikari. Actually, the quality of being nirguna is also an adhyarop.

What is it an adhyarop for?

It is an adhyarop for doing the apavad of *sagunataa* – for the quality of having gunas. *E`kataa* – oneness – is also for doing the apavad of *ane`kataa*, of the many. In ekata the characteristic of the Atma – the

aatmatva – is for the purpose of doing the apavad of the anatma and negating everything that is not the Atma.

This is the unfathomable state of Vedanta. An ordinary sadhak cannot understand this. Sadhaks are told to learn the things of one stage of their sadhana at a time. It is also a marg of sadhan that there is no saguna; there is only the nirguna. There is no multiplicity; there is only the one. Nothing is separate. There is no fragmentation. There is only the aparichhinna, the indivisible entirety.

Else, the people who have obtained the Paramatma have no need to speak on these matters, or even think about them. It is not as though they don't speak, but that they reflect on them. They dwell in the awareness of the Paramatma, whether awake or asleep, eat, drink and die; because there is no need for them to do anything or get anything done.

So, if you do something that is against your nishtha and your adhikar, it will be a dosha. Whatever you do in keeping with your nishtha and adhikar will be a guna. If a man gets married but doesn't talk to his wife, and takes a sankalpa to be a brahmachari he will get paapa. And when a Grihastha becomes a Vanaprastha or Sanyasi it will be a paapa if he indulges in a conjugal relationship with his wife.

Sandhya Vandan becomes a paapa if done during the inauspicious period of sutak-patak. The arrangements of paapa-punya are not made whimsically, you know! Which object is a guna at which time, in which place, and for whom, does not depend on the object or the kriya. The Shastras have made the arrangements for the creation of punya, for the shuddhi of the antahkarana, for creating an unseen, latent fruit – or an evident fruit – for the individual adhikari.

Now, if you ask about the people who are neither siddha nor sadhaks, and are involved in sakama karmas – they should obtain knowledge about the gunas and doshas and behave accordingly. This point is explained in an excellent manner in this chapter. It is given for sakama people, and it is unique.

Shreebhagavaanuvacaha

Ya e`taanmatpatho hitvaa bhakttignaanakriyaatmakaan,

kshudraankaamaanshalaih praanairjushantah sansaranti te`.

(11. 21. 1)

Bhagwan said, 'My brother, you have been given a manushya shareer – you have not been made an animal or a bird. You have buddhi, you have hands, and you have a heart. So, make an effort and come to Me. You have abandoned the marg I told you about, by which a manushya can reach Me. You don't do bhakti – meaning, you don't do chintan about Me as the Tat-padartha which is the adhishthana of this sansara.'

These days, Vedantis accept it if I tell them, 'you are separate from the deha, separate from the prana, and separate from the mana.' They say, 'yes, this is the topic of Vedanta'. If I tell them, 'you are the sakshi of the three states of jagrit, svapna and sushupti,' they say, 'yes, this is the topic of Vedanta.'

If I explain to them that the Paramatma is greater than the dharati and separate from the dharati, He is greater than and separate from jala, He is greater than and separate from the akash, He is also greater than and separate from the Mahat-Tattva and Hiranyagarbha, greater than and

separate from Prakriti – if I explain about the Ishwara in this manner, they will say, 'this is not a topic of Vedanta.'

Why?

Because it is not the *shodhana* – the purifying – of the tvam-padartha. These days, our Vedantis accept it only if I tell them, 'you are separate from the deha, prana, and mana. You are separate from the avasthas of jagrit, svapna and sushupti.' But, if I tell them that the Paramatma is greater than and separate from the dharati, jala and akash, and also the ahankara-Tattva and Prakriti, they don't consider it to be Vedanta! They say it is not the shodhan of the tvam-padartha; it is the shodhan of the Tat-padartha!

It is with this that your tvam-padartha has to become one with the Tat-padartha; and so, it does not become Vedanta if you talk about only the shodhan of the tvam-padartha. It is Sankhya that talks about only the shodhan of the tvam-padartha.

So, what do people do when they don't take any of these three margs – Bhakti-marg, Gnan-marg and Karma-marg?

'Kshudraankaamaanshchalaih praanairjushantah' – they are trapped in the *kshudra* – paltry things like 'I should get such clothes to wear, this kind of food to eat, and this type of a home to live in', etc. These are little things that are here today and gone tomorrow. These are the things people desire.

'Chalaih praanaih' – this prana is *chala* – it will leave the shareer and go one day. The indriyas will also leave the shareer one day. They are restless; they don't stay in one place. People are trapped in the bhoga of

these indriyas. They have left the marg that can take them to the Ishwara.

What will be the gati of these people?

'Sansaranti te` jaayasva mriyasva' – they will have birth and death repeatedly.

So then, are you going on any of these three margs of Karma, Bhakti and Gnan with the purpose of obtaining Bhagwan, or not? If you are, that is very good. If not, my brother, you are like a traveler who gets down at a small station for a tasty snack and the train leaves without him! So, *'kshudraankaamaanshchalaih praanairjushantah sansaranti te`.'*

Sve` sve`adhikaare` yaa nishthaa sa gunah parikeertitah,

viparyayastu doshah syaadubhbhayore`sha nishchayah.

(11. 21. 2)

The question is: which are the karmas that become a dosha for whom, and a guna for whom? Why does fire burn some but not some others?

Bhagwan said that this is decided by the level attained by the individual. *'Sve` sve`adhikaare` yaa nishthaa sa gunah parikeertitah'* – the nishtha, the preparedness, the state of the individual's adhikar, is called a guna for that person. And, *'viparyayastu doshah syaadubhayore`sha nishchayah'* – a purusha should carry out his Dharma, a stree should carry out her Dharma, a mother should carry out her Dharma, and a son should carry out his Dharma. Carrying out your own Dharma gives kalyan. However, a person doesn't get kalyan if he is forced by someone else to carry out his Dharma.

The guna-dosha in the kriya and the vastu are accepted by the Shastras as being applicable according to the adhikari-bheda, meaning, the difference in what the individual is qualified for. Guna-dosha do not depend on the vastu or the kriya. They are not vastu-nishtha. A manushya gets trapped when he believes them to be vastu-nishtha or kriya-nishtha. Then, a *shaastraartha* – a theological debate – takes place, and there are disputes.

Now, see the lofty viewpoint given in the next shloka.

Shuddhyashuddhee vidheeye`te` samaane`shvapi vastushu,

dravyasya vichikitsaartham gunadoshau shubhaashubhau.

(11. 21. 3)

'My brother, I see all things as equal – the stone of which Shankarji is made, the Saligram is made, and a threshold is made – the vastu is one in all three.'

Then, how does the difference come in, that this is good and this is bad? The shareer of all beings is made of the pancha bhoota.

'Dravyasya vichikitsaartham gunadoshau shubhaashubhau' – the same thing is called guna in one and bad in another. What is the cause for this?

This is done in order to raise a question in your mana, so that you enquire about the reason in doing things. Do vivek as to why the same thing is lauded in one place and criticized in another.

'Shuddhyashuddhee' means that the same object is *yogya* – suitable; and it is also *ayogya* – unsuitable! And, *'guna-dosha'* means it is useful for this work but not for that work. *'Shubha-ashubha'* means, whether it will

lead to sukha or to dukha. The object is one, but people will say, ‘it is not appropriate for this purpose.’

Take *akshat,* for example. Akshat means uncooked grains of rice. It is placed on Shankarji’s head in a puja, but not on Vishnuji’s head. Tulsi leaves are used in Vishnuji’s puja, but not for Shankarji. People will ask why these rules are made. This cannot be explained by scientific tests. No scientific experiment can show why tulsi patra is offered to Vishnuji’s murti, and bel patra to Shankarji’s murti, even though both murtis are made of the same kind of stone.

From where did the suitability come into the bel leaves, for being offered to Shankarji, and the tulsi leaves for being offered to Vishnuji? Both leaves are made of the pancha bhoota. Their shapes are different, and the sanskara in them are also different. People who are learned in the Shastras say, *‘samaane`shvapi vastushu* – the vastu in both is the same, but the vidhan is that one is that one is suitable for Shankarji, and the other is suitable for Vishnuji.

Why?

So that you distinguish between the shapes of the leaves, and understand the vastu; the vidhan of paapa in this and punya in that; sukha in this and dukha in that. The vidhan has been made to awaken the shakti of vivek in people, so that they understand that the Tattva is not in the akara-vikar. It is beyond both the akara and the vikar.

Can you take any other bone, and use it as a cup, fill it with water for offering arghya to Bhagwan for washing His hands?

No, you can't! Why not? Because, a bone is ashuddha. However, you can take water for arghya in a conch-shell, even though a shankha is a part of a living creature.

Then, why is a shankha shuddha when other parts of living beings are ashuddha? Science has no answer for this, you know! You have to understand it according to the Shastras. In spite of the vastu being the same, the Shastras make rules about it for the kalyan of the manushya, to awaken the vivek-shakti and do what is right and proper. This has to be understood in the right context.

So, the first task is, *'dravyasya vichikitsaartham'*. Now, Bhagwan explains the second task.

Dharmaartham vyavahaaraartham yaatraarthamiti chaanagha,

darshitoayam mayaachaaro dharmamudvahataam dhuram.

(11. 21. 4)

The modern people say, 'we understand the oneness better, the ancient people didn't understand it.' They go so far as to say that the Vedas promote *bahu-de`vavaada* – meaning, the principle of polytheism. The well-known statement – *'e`kam sadvipraa bahudhaa vadanti* – the Sat is one, the Brahmins describe it in many ways', is ignored by them.

Bhagwan explained the reason for creating the bheda of shuddha-ashuddha.

'Dharmaartham' – it is made for the sake of Dharma. If you adhere to that which is shuddha, it will be Dharma, and it will be adharma if you make use of anything that is ashuddha. Now, to make your antahkarana

shuddha you have to adhere to the things that the Shastras say are shuddha. The result is that half the things are eliminated by this.

And why are the guna-dosha pointed out? It is for the sake of *'vyavahaaraartham'* – for a systematic functioning of society. Now, use the substance that is called guna for removing any deficiency in your shareer, and remove the dosha in your shareer by using what is called a guna for that purpose.

And, *'yaatraarthamiti chaanagha'* – sutak-patak are ashuddha periods of time. I was staying with a Raja once. His father's younger brother passed away. The Raja came as he did every day, to garland me and apply chandan. At that time I did not know about the rule of the Shastras regarding this. I asked the Royal Pundit, 'why doesn't the Raja follow the rules of the patak for his uncle's death?' The Punditji told me, 'a Raja is not subject to the rules of patak, like other people. This is written in the Dharma-Shastra.'

Well, my brother, if patak applies to the family members when someone dies, it should apply to all, isn't it?

No; it does not apply to all people. It applies to those the Shastras say it applies to, and not to those who the Shastras exempt from the rule. The vidhi-vidhan of the Shastras gives the ruling about when the patak is not to be followed by the death of which person. Following this vidhi-vidhan creates Dharma, and vyavhar functions in an orderly manner.

Thus, Narayana, if it is necessary for the journey of life to accept some ashuddha vastu, it should be accepted. However, you should remember that it is paapa to accept an ashuddha vastu if it is not essential.

There is an episode in the Mahabharata. There was a famine that continued for twelve years. The sage Vishwamitra managed to stay alive, doing an austerity to bring rain to the land. One day he found nothing at all to eat. He went into the house of a Chandal and stole a piece of meat he had. The Chandal woke up and caught him. 'You are such a great tapasvi, a Brahmarshi, and you have come to my house to steal! Is this Dharma?' he asked.

Vishwamitra said, 'my child, you don't understand the essence of Dharma; I do. A frog can go on croaking as much as it wants but the cow will drink water from the pond. I may have to go against Dharma for one day by eating meat, but if I stay alive I will do the prayashchitta. I will do Dharma, I will protect Dharma, and I will promote Dharma. What will happen if I die?'

So, to save yourself from death you may need to do something that is against Dharma. When the fire flared up, Vishwamitra raised his hand to offer oblations in it. Suddenly, kanda-moola began to fall from the sky. It began to rain. Thus, the ways of Dharma are very obscure.

'Yaatraartham' – means, for the sake of Dharma, by which you get punya. So, for the sake of maintaining the law and order in society, and to continue living, is one more reason for bheda being created in Dharma.

'Darshitoayam mayaachaaro dharmamudvahataam dhuram – I have shown this marg of sadachara in the form of Manu, for those who have the capacity to carry the weight of Dharma.'

If you say that the Gnan of the Advaita is absent in this, you are mistaken. Advaita-Gnan is very much here. It is Advaita-Gnan that no bheda is seen

in the vastu, kriya or vyakti or in desha-kaala, and to arrange for the benefit of all individual ailments and weaknesses. This is *sama-darshana* – it is seeing all with equal goodwill.

Bhoomyambvagnyanilaakaashaa bhootaanaam pancha dhaatavah,

aabrahmasthaavaraadeenaam shaareeraa aatmaasamyutaah.

(11. 21. 5)

We all know that the five elements – prithivi, jala, agni, vayu, and akash – are present in all things. These pancha bhoota are present in all life, from Brahmaji to the tiniest wisp of grass. And, the Atma in all is one.

Ve`de`na naamaroopaani vishamaani same`shvapi,

dhaatushooddhava kalpyanta e`te`shaam svaarthasiddhaye`.

(11. 21. 6)

'Same`shvapi dhaatushu' – all *dhaatu* – primary substances – are equal, and all objects are equal; but in the same equality the Vedas do the kalpana of the unequal naam-roop.

Why do the Vedas imagine this inequality?

'E`te`shaam svaarthasiddhaye`' – to enable the manushya to obtain the things he wants, obtain Dharma, earn wealth, enjoy bhoga, and ultimately obtain Moksha by doing vivek of the Atma-anatma; the Satya and the asad.

The manushya is trapped in the multiplicity of the sansara. He doesn't know the param Satya. That is why he gets trapped in asakti for different things. The vivek of this bheda is necessary for making them free of their

asakti, and that is why vivek is done by the method of the Shastras. Don't identify with the sansara and immerse yourself in it to the extent that you disdain the Ishwara who abides in the hriday of all! This is the marg of kalyan, but it is not the param kalyan.

De`shakaalaadibhaavaanaam vastunaam mama sattama,

gunadaushau vidheeye`te` niyamaartham hi karmanaam.

(11. 21. 7)

This is not only about the shareer but also about desha-kaala etc. That means, the sthana is the desha – north, south, east, and west, isn't it? This akash – the *avakaasha* – the empty space, is a kalpana. It is done to the extent that the marg opposite where I am sitting is the east, and the west is behind me. My north becomes south for the person sitting opposite me, and my east becomes his west.

Thus, the east, west, north and south are imagined. They are a kalpana, isn't it? There is no axis to show where the east, west, north and south begin. It is all by the upadhi of the dharati. Then, from where will you judge that the place in the south is ashuddha and the place in the north is shuddha?

Someone may say, 'I will make scientific experiments and investigate how much of this place is ashuddha and how much is shuddha.'

You cannot find this through scientific experiments, my brother. This is believed by the method of the Shastras. It is not got out of the vastu, from the element.

The Shastras say that places like Vrindavan, Shrinathji, the banks of the Gangaji, etc are excellent for doing bhajan. The bank of the Narmada is

excellent for doing tapasya. And, the places where people gamble, cheat and deceive are not right for doing bhajan.

The divisions of kaala are made in the same way. The difference of Sunday, Monday, Tuesday etc are known by the *panchaanga* – the almanac – that gives the information of auspicious and inauspicious periods of time depending on the position of the plants. You should not insist that it is Sunday. Innumerable sunrises and sunsets have happened in the wheel of time. The divisions of time are changed because of the positions of the chandrama and the surya affecting the earth. It is the Shastras that give the decision of which tithi – the day in the lunar calendar – is good for doing bhajan, and which tithi is ashuddha.

You should choose auspicious days for doing shubha karmas, and avoid the ashubha days. The fruit of vratas like ekadashi, purnima, amavasya, etc is also decided by the Shastras. It is not that doing the ekadashi vrata will remove plague or the purnima vrata will remove cholera! An anushthana of the adrishta is not done for a drishta fruit!

Dharma, vrata, etc are done for antahkarana shuddhi, which is an adrishta fruit. Doing these creates a feeling in the mana that you have obeyed Bhagwan's aagna and the aagna of the Shastras, and you were able to control your mana and indriyas. The feeling comes, 'Bhagwan was pleased by my doing the ekadashi vrata. If Bhagwan is prasanna, I am prasanna.'

How should you do something that is done to please your Beloved? It should be done by the method given in the Shastras. Do what Bhagwan has told you to do.

Narayana! This *muhoorta* – the astrologically auspicious time – is excellent. The time is excellent, the adhikari is excellent, and the object is excellent – all this is decided by the Shastras.

Masoor is a pulse, but it is not suitable to be used in a Yagna; barley is used. Buffalo milk is not used for *pinda daan* – an offering of rice and milk made in a ceremony for the spiritual benefit of a loved one who has died. It is used only on a particular day, as a substitute for meat.

'Gunadoshau vidheeye`te` niyamaartham hi karmanaam' – the niyams of karmas are fixed, but that does not mean that the karmas are shuddha-ashuddha. The niyams are made with the purpose of keeping your hand controlled. You should do this and not do this. If you put a finger in your mouth or nose, you should wash your hands. The purpose is that you should not get bad habits like digging your nose, biting your nails or touching certain parts of your body. This will enable you to control your mana, and accept that there are some things that are not to be done. You will be able to control your mana whenever you need to. Thus, the Shastras has made these niyams to curtail activity.

After describing how the guna-dosha are in the vishay, Bhagwan explained how shuddhi-ashuddhi stay in the desha etc.

Akrishnasaaro de`shaanaamabrahmanyoashuchirbhave`t,

krishnasaaroapyasauveerakeekataasamskrite`rinam.

(11. 21. 8)

The desha in which there are no *krishnasaara* – black buck antelope – should be considered ashuddha.

Now, the dharati is the same and the akash is the same. The same surya rises on it and the same moonlight floods it. The grass and plants are also the same. Then, why is the bhoomi ashuddha if no Krishnasara deer inhabit it?

It is said that the nose of the Krishnasara deer has such ability that it stays only where the dharati has some special quality. Now, the scientists can do research on this if they want!

'Krishnasaara' means a deer whose *saara* – value – is the musk in its black naval. The musk is *krishna* – it is black. A place where there are no Krishnasara deer is considered to be ashuddha.

And, a place where there no bhaktas of Brahmins – *'abrahmanyoashuchirbhave`t'* – who will get rituals like the marriage, Yagnopaveeta, mundan, etc done? The sanskaras will all be destroyed. It is said, 'the desha is the same, but it is considered apavitra because it has no connection with the Brahmins.'

'Krishnasaaroapyasauveerakeekataasamskrite`rinam' – it is not that the desha becomes shuddha only by the presence of the Krishnasara deer. A desha may have many herds of Krishnasara, but it is ashuddha if no Mahapurusha lives there.

There is a district called Keekata in the province of Magadha. It is dominated by Buddhists. It is also called *'asanskrita'* – not refined. You have a house there, but it not been cleaned or whitewashed – it lies dirty. That, too, is ashuddha. Barren land, saline land is also ashuddha.

Now, see – the pancha bhoota are in everything, but the bheda of shuddha-ashuddha is made according to what the Shastras say.

Bhagwan explains about kaala now.

Karmanyo gunavaankaalo dravyatah svata e`va vaa,

yato nivartate` karma sa doshoakarmakah smritah.

(11. 21. 9)

How is kaala shuddha-ashuddha? The kaala in which you can get what you need is the shuddha kaala. If you want to do a Yagna it will have to be at a time when you can get ghee, milk, sesame seeds, rice, barley, etc, and also a Brahmin.

Or else, early morning is a shuddha kaala, when the mana is pavitra. It is a time that is filled with gunas.

Thus, you should have money for the expenses for a Yagna, and the circumstances should be favorable for the karmanushthana, and your mana should be shanta. There should be no problems that cause agitation in your mana. That kaala is considered to be good.

All three points come from the upadhi. The mana is shanta in the early morning hours, so the kaala seems to be shanta. The kaala is the same, whether you have the wealth and the substances you need or not; whether you do karma or not. The kaala is the same, but the pavitrata-apavitrata comes into kaala because of the upadhi. In the same way, shuddhi-ashuddhi is attached to the Paramatma as upadhis.

'Yato nivartate` karma sa doshoakarmakah smritah' – where there is no facility for doing karma, perhaps due to political unrest, or the non-availability of the ingredients, or a manushya is under sutak and he doesn't do karmas – that kaala is supposed to be ashuddha kaala.

Actually, kaala is something that is not connected to anything. In kaala, there is no night, no day, no fortnight, no month, no year, no era and no age. Kaala is akhand – unbroken and infinite. Divisions are made in it by imagined upadhis. The shuddhi-ashuddhi in it is also a kalpana. All this is known through the Shastras. Nobody can know about shuddha-ashuddha through scientific research.

Some more details about shuddhi-ashuddhi are given next.

Dravasya shuddhyashuddhee cha dravye`na vachane`na cha,

samskaare`naatha kaale`na mahattvaalpatayaathavaa.

Shaktyaaashaktyaathavaa buddhyaa samriddhyaa cha yadaatmane`,

adham kurvanti hi yathaa de`shaavasthaanusaaratah.

(11. 21. 10-11)

There are some things in the house that become shuddha if washed with water. If there is dirt in the ghee it can be cleaned by putting a few leaves of a lime tree in it and heating it. The leaves will get burnt and the ashuddhi will get burnt with them.

'Vaachane`na cha' – if you feel that something is ashuddha in your house, and a Brahmin tells you it is all right, then your responsibility is over; it is now his responsibility.

Any substance becomes pavitra if Gangajal is mixed in it and apavitra if urine is mixed in it. However, it becomes pavitra if *go-mootra* – meaning, the urine of a cow – is mixed in it! The ground becomes pavitra if a deerskin is placed on it. Now, where is the niyam in the vastu? Things are done by the vidhi of the Shastras.

Now, suppose you believe something to be very shuddha and a Brahmin tells you it is ashuddha, you have to accept that it is ashuddha. You bring a beautiful flower for puja and sprinkle water on it to purify it. Then you inhale its fragrance. You may not touch it to your nose, but it is no longer suitable for being used in Bhagwan's puja, because you have offered its fragrance to yourself first.

Someone may ask, 'how does this make the flower ashuddha?'

Oh, my brother! This is the method of the Shastras. The bhava will not come, and the punya that should have been created will not be created.

The monsoon rain began. Someone said, 'it is very pavitra.'

No, my brother, according to the Shastras rain water is pavitra only after it has drenched the earth for three days in the lunar month of Savan. It is not that all water that falls as rain is pavitra.

A baby was born in the family. Somebody asked, 'what ashuddhi has come in?' This, too, should be accepted by the method of the Shastras. Now, the milk of a cow or buffalo who has just calved is ashuddha. The milk is the same, but you should drink it only after ten days.

'Samskaare`na' – how is it shuddhi-ashuddhi? Some things are made shuddha by sanskaras, meaning, rituals that create subtle subconscious impressions. If you wear a Yagnopaveeta and you do something that is contrary to the niyam, you have to do the sanskara again. If a lady gets impregnated during her periods, the womb becomes ashuddha. Some rituals have to be done to make it shuddha; otherwise the ashuddhi comes into the baby.

Thus, there are many things that are made shuddha by sanskaras, by sprinkling water, or by kaala. Some things become shuddha because of their own vastness or smallness.

What things?

If there is a kilo of flour and a cat soils it, you will have to throw it away, but if there is a heap of four hundred kilos of flour and a cat soils it, then you can remove the part round the excreta and throw it away, and keep the rest. So, *'mahattvaalpatayaathavaa'.* If a fly falls into a small bowl of milk you will throw away the milk, but is two or three flies fall into a large tub filled with several liters of milk you can throw away the flies and use the milk. The viewpoint in this is that this thing is big and this thing is small, and the decision about the shuddhi-ashuddhi is taken accordingly.

Any food that is stale is ashuddha, regardless of the quantity.

If a small animal falls into a small well and dies, the well should be emptied but if a man drowns in a large lake, the body is taken out and thrown away. The lake is not emptied. This is how the kalpana of the shuddhi-ashuddhi is done in regard with the bulk or smallness of things. It is not that the same niyam applies to everything.

Now, *'shaktyaaashaktyaathavaa buddhyaa samriddhyaa cha yadaatmane`'* – people say, 'there is an eclipse today, so we should not eat.' This is for those who are physically fit. A person who is weak or unwell should not be made to fast. For him it is not a dosha to eat during an eclipse. The dosha is not in the food or in the eclipse; it is connected to what is suitable for whom.

And, you can understand that *'buddhyaa'* means the knowledge you have, which also gives shuddhi-ashuddhi.

How is that?

If you are away from home, and you get the news that a son has been born at your house some twelve or fifteen days ago, you will have gone about doing your work normally. When you get the news you should take a bath and become shuddha. However, if you get the news the next day you must follow the rules of sutak from that day onwards. Thus, sutak does not apply to a person who has no knowledge of the event; it applies only to the person who knows that they have sutak.

What is this? This shows that the shuddha-ashuddha is not connected to the vastu; it is connected to the vidhan of the Dharma-Shastra. *'Samriddhyaa cha yadaatmane`'* – the niyam is that you should not wear borrowed clothes, or stitched clothes, when you sit for bhajan or a Yagna-Yaag. The clothes should not be burnt anywhere either. This is described in the Shastras. Someone may say, 'this is very good.' However, this niyam is for people who are well-to-do, not for the poor who don't have proper clothes. The poor people should do Dharma even if they have to borrow clothes.

And, what if a person doesn't have unstitched cloth, he has only one stitched garment?

Such a person will not get paapa if he does Dharma wearing the garment he has.

Thus, you should not hold on to any insistence regarding paapa-punya that the same thing applies to everybody. This is connected to the logic of the adhyarop and the apavad. In Vedanta the adhyarop of the Atma is done in the *annamaya kosha* – the sheath of the sthoola shareer. Then its apavad is done, and the adhyarop of the Atma is done in the

Pranamaya Kosha, meaning, the sookshma shareer. This goes on until the Anandmaya Kosha is reached. So, just as the decision of the Atma-anatma is made by the *'adhyaaropa-apavaada nyaaya'* – the logic of a false imposition and its exception – the decision of Dharma-adharma is done in the same way.

From the viewpoint of the Tattva nothing exists except the one Paramatma, the one Brahman. Nothing that is perceived is separate from the *pratyak Chaitanya* – the consciousness in the individual. Thus, shuddhi is according to the desha, kaala, and avastha – the condition.

When there is nothing to be afraid of, do a lot of vichar about Dharma-adharma, but if you are afraid of being attacked by dacoits or thieves don't have elaborate rituals. Do everything in a simple way. The method of Dharma differs, depending on the circumstances. The important thing is that the rituals of Dharma should not disappear. They should be done as best as possible. If a person suffers from old age or some illness, extreme youth or some other problem he should do whatever is possible for him.

The situation of the desha, kaala, Atma, dravya, *prayojana* – meaning the purpose, *upapatti* – meaning, the expediency etc have to be understood. The decision of pavitra-apavitra is made only after due consideration of all these factors.

Bhagwan elaborated further.

Dhaanyadaarvasthitantoonaam rasataijasacharmanaam,

kaalavaayvagnimrittoryaih paarthivaanaam yutaayutaih.

Ame`ghyaliiptam yadye`na gandham le`pam vyapohati,

bhajate` prakirtim tasya tachchhaucham taavadishyate`.

(11. 21. 12-13)

Dravya is made shuddha by dravya and also by *vachana* – meaning, if a Brahmin tells you that it is shuddha. That is one form of shuddhi. The shuddhi done by dravya is of many kinds. Some things are made of wood, some of stone, some of clay, etc.

One Brahmachari used to stay with me. He was very fond of dal cooked in a clay pot. He would make it every day for both of us. Now, how were we to get a new pot every day? So, he would wash it and hang it up to dry, and use it again.

Another Brahmachari joined us. He had an M.A. degree. He was given the task of washing up after we had eaten. He would put the clay pot along with the *joothaa* (rendered impure by being touched by the unwashed hands of a person who is eating) utensils, wash everything, and put them away neatly. This went on for a few days.

One day the senior Brahmachari noticed what he was doing. 'What are you doing?' he exclaimed. 'You have been giving jootha food to us all!'

If a clay vessel becomes jootha it should be heated in fire to make it pavitra. If a wooden vessel becomes jootha the surface wood should be shaved to make it pavitra. An iron or copper vessel is made shuddha by scrubbing thoroughly until there is no trace of oil or smell in it. Silver and gold vessels become shuddha by merely washing with water. The arrangements are different for different substances.

Now, with things like ivory, juices, oil, ghee, gold items, clay items etc – some of them become shuddha with time. Some can never be made

shuddha again, they have to be thrown away. Some things are made shuddha by mixing them with another substance, and some become shuddha if kept separate.

If some apavitra vastu touches something and a smell comes into the pavitra vastu, it should be kept aside until no smell remains in it. Some things have to be washed thoroughly until they come to their natural state.

Snaanadaanatapovasthaaveerya – sanskaaara – karmabhih,

matsmrityaa chaatmanah shaucham shuddhah karmaachare`d dvijah.

(11. 21. 14)

All this is about the shuddhi of objects. You should also pay attention to your own shuddhi. You should take a bath if your shareer becomes dirty. If some wrong money comes into your house you should do daan. Wealth is made shuddha by doing daan.

And what if something wrong is done by the indriyas?

Then you should do tapasya.

There are some things that become ashuddha, but the ashuddhi leaves them when they become old. Some ashuddhi leaves when you get shakti, and some when sanskaras are done. Some doshas are removed by doing upasana in the evening. So, do chintan of the Paramatma. *'Matsmrityaa chaatmanah shaucham' – 'apavitrah pavitra vaa sarvaavasthaamgatoapi vaa, yah smare`t pundareekaaksham sa baahyaantarah shuchih.'* Thinking of the lotus-like eyes of Shri Krishna makes you pavitra within and without.

The Atma never becomes ashuddha. Ashuddhi comes when you merge yourself with other things. Bone, flesh, skin, excreta, urine etc are all ashuddha. You merge your 'I' with them and become ashuddha.

So, do smaran of the Paramatma, and don't attach your Self to the jada, attach it to the Paramatma. This gives Atma-shuddhi. The shuddhi of the karta is done by the smaran of the Paramatma. The person begins to understand that he is not the karta, the Paramatma is the karta, or, Prakriti is the karta, or else, the karma is nothing but Maya.

Mantrasya cha parignaanam karmashuddhirmadarpanam,

dharmah sampadyate` shadbhiradharmastu viparyayah.

(11. 21. 15)

How is a mantra shuddha? If you pick up a mantra from the roadside it will be ashuddha. A mantra should be obtained from a *mantragna* – a person who has Gnan about mantras. A person who wants wealth should learn how to get it from someone who has wealth. Similarly, when you get a mantra from your Guru the mantra is shuddha.

There are seventy million mantras in our Shastras – which of them is your own? It is the one your Guru has given you.

Very well; how is karma shuddha?

'Madarpanam' – if you want the fruit of the karma for yourself the karma will be ashuddha. If you dedicate the fruit to the Ishwara, the karma will be shuddha.

'Dharmah sampadyate` shadbhiradharmastu viparyayah' – the desha, kaala, the money used, the karta, the mantra and the karma should all

be pavitra. Dharma is created when all six factors are pavitra. If any of these six is absent, it becomes adharma.

Kvachidgunoapi doshah syaaddoshoapi vidhinaa gunah,

gunadoshaartha niyamastadbhidaame`va baadhate`.

(11. 21. 16)

I will tell you something about myself. I say this without reserve – until I read this chapter of the Shrimad Bhagwat I had not grasped the essence of the Shrimad Bhagwat fully. I understood it only after reading this chapter.

'Kvachid gunoapi doshah syaad' – ayam cha guna-doshavibhaago na vaastavah – the department of guna-dosha is not connected to the vastu; it is not based on the substance. It is based on gunas, on karmas, on the akara, on the vyakta. It is based on the parichhina karta. This department has no jurisdiction over those who have risen above the parichhina and become one with the aparichhinna.

Thus, Narayana! Even a guna becomes a dosha in some situations. If you manage to survive even by accepting help in a time of distress it is a guna to accept material help. However, if you take money for your livelihood even when there is no real need, it is a dosha. So – is taking money from others a guna or is it a dosha?

That depends on the circumstances, my brother. It is a guna if you accept help when you face some crisis, but a dosha if you don't really need to take money from others.

Similarly, what is Dharma for a Grihastha is a dosha for a Sanyasi to indulge in. In spite of being a guna for a Grihastha, it is a dosha for a

Sanyasi to do the same thing. And if a Grihastha says, 'I will go for bhiksha and eat wheat I am given the way a Sanyasi does', it is a dosha, even though it is a guna for a Sanyasi to eat what is given in bhiksha.

So, *'kvachid gunoapi doshah syaaddoshoapi vidhinaa gunah'* – guna and dosha are made according to the vidhi. If a man has vairagya and he leaves his father and mother and becomes a Brahma-nishtha Sanyasi, and obtains Tattvagnan, it is Dharma. *'Yadahare`va viraje`ttadahare`va pravraje`t'.* But, if a person has raaga in his hriday and he turns away from his duty to look after his family, it is adharma for him to take Sanyas. Thus, even a guna becomes a dosha in some cases.

In that case, how can we know which is a guna and which is a dosha?

The Shastras tell us what is a guna for which adhikari, and what is a dosha for whom. Do what the Shastras ordain for you. There is nothing secret about this. Just as you are told not to put your hand in a fire – it will be burnt if you do – because burning is the guna of fire – it is the same for all. The department of guna-dosha is not vastu-nishtha. It does not depend on the vastu; it depends on the adhikari.

'Gunadoshaartha – niyamastadbhidaame`va baadhate`' – the Brahma-Tattva that is the abhinna-nimitta-upadan karana of this jagat is nirdosha and nirguna. So, if you try to find guna-dosha in it you will be making a mistake. The guna-dosha must be understood by the principle of adhyarop. Had the guna-dosha been in the vastu, the Shastras would not have needed to make a vidhan about them.

When a manushya understands the niyam of the sansara by experiencing things with the indriyas, there is no need to tell him about them. The Shastras tell us about the apoorva vastu – the unprecedented object –

that cannot be known by the pratyaksha or by anuman. That means, it can neither be perceived directly, not known by inference.

Had people been able to find out about guna-dosha through pratyaksha or anuman, the guna-dosha would have been in the objects. The fact that they cannot be known through direct experience or inference shows that it is not the object that has the guna-dosha.

'Tadbhidaame`va baadhate`' – the Shastras had to make niyams about the guna-dosha, and it is only from these rules that we know that the guna-dosha are not in the vastu. *'Gunadoshau na vastunishthtau kintu adhikaaribhe`de`na kalpitaave`ve`ti bodhayateetyarthah.'*

Samaanakarmaacharanam patitaanaam na paatakam,

autpattiko gunah sango na shayaanah patatyaghah.

(11. 21. 17)

Bhagwan said, 'look, Uddhavaji, there are times when a dosha doesn't remain a dosha, and a guna doesn't remain a guna. *Samaanasya tasyaiva karmah.* If people who are fallen, depraved, and lowly do something that is *patita* – meaning, sinful – it is not a paapa. The unprincipled people who lead lowly lives, gamble, drink, etc habitually – what paapa will they get? There is no question of paapa for the people who are already patita, as there would be if a Dharmik person did the same thing'

Why?

'Na shayaanah patatyaghah – a person who sleeps on the ground has no fear of falling off the bed. Someone who sleeps on a bed may get hurt if he falls in his sleep, but where will a person who is sleeping on the floor fall?

So, *autpattiko gunah sangah* – becoming asakta in the sansara is *autpattika* – it is like the sanga-asakti. It is a dosha for a Sanyasi. If a Grihastha has asakti for his family it is considered a guna. So, what can one say about a person who is stuck somewhere from the very beginning?

In fact,

Yato yato nivarte`ta vimuchye`ta tatastatah,

e`sha dharmo nrinaam kshe`mah shokamohabhayaapahah.

(11. 21. 18)

The more you become free of the sansara the closer you will be to Mukti.

Actually, to continue to be free of this sansara is the Dharma that gives kalyan. This is the marg that makes you free of sorrow, moha, and fear. If you don't do this, and you go on seeing guna-dosha in the vishays……..

VIshaye`shu gunaadhyaasaatpunsah sangastato bhave`t,

sangaattatra bhave`tkaamah kaamaade`va kalirnrinaam.

Kale`rdurvishahah krodhastamastamanuvarhate`,

tamasaa grasyate` punsashche`tanaa vyaapinee drutam.

(11. 21. 19-20)

By believing that vishays have gunas, you will become asakta in them. The sanga will give rise to kamana, and kamana will lead to *kalaha* – to friction and strife.

In this world the kamanas are many and the objects are few. Each person has so many kamanas that he wants to gather all the things in the sansara for himself. This leads to strife. Others say, 'you have accumulated a lot; let some of it come to me.' Then, the kalah begins. Kalah gives rise to krodha. When krodha overcomes a person he forgets kartavya-akartavya. He does not remember what should be done and what should not be done. He becomes jada, like a living corpse.

Tayaa virahitah saadho jantuh shoonyaaya kalpate`,

tatoasya svaarthavibhransho moorchhitasya mritasya cha.

(11. 21. 21)

When chetana disappears a manushya becomes shoonya. He is alienated from Dharma, Artha, Kama and Moksha. He does not get a single Purushartha.

Therefore, do smaran of the Paramatma. Do vivek of the sansara, and progress in life. It is absolutely true that *guna-dosha drishtirdoshah* – it is a dosha to see guna-dosha. A manushya has this anubhav when he obtains the Paramatma.'

Bhagwan Shri Krishna is giving this upadesh to Uddhavaji. 'If you have the illusion that guna-dosha are in the vishays of the sansara, and you begin to analyze what has gunas and what has doshas, you will develop raaga for the things that you believe to be good, and dvesha for the things you believe to be bad. You will want to always have the things for which you have raaga, and keep away the things for which you have dvesha. So, you will have to make an effort to retain what you like and avoid what you don't like.

Then, there will be quarreling and strife. People will send you what you don't want. If someone snatches away something you want to keep you will get krodha. When krodha comes, a manushya forgets what he should and should not do. He is rude even to his Guru. He becomes brash with his mother and father. It is as though he has lost his senses. His living is like his being dead to what is right and proper. There is no Dharma, and no bhoga. He will get no Artha and he won't get Moksha.

So, you should not do anything that creates raaga-dvesha, and you get caught in this sansara. Raaga-dvesha are created by doing the chintan of guna-dosha, so detach your mana from these things, and attach it to the Paramatma.'

This is what Bhagwan told Uddhavaji. Then He continued His upadesh.

Vishayaabhinive`she`na naatmaanam ve`da naaparam,

vrikshajeevikayaa jeevanvyaatham bhasre`va yah shvasan.

Falashrutiriyam nrinaam na shre`yo rochanam param,

shre`yo vivakshayaa proktam yathaa bhaishajyarochanam.

(11. 21. 22-23)

'When a person becomes totally immersed in the vishays of the sansara he has no thought of the Ishwara, of himself, of his Guru, or of the Shastras. He is totally caught up in different worldly bhogas and concerns. He drowns in them. Oh, he becomes jada! *Vrikshajeevikayaa jeevan* – he becomes like the stump of a dead tree. He breathes, but *vyartham bhasre`va yah shvasan* – it is like the air that moves in the bellows of a blacksmith. When he forgets himself he forgets the

Paramatma. He is of no use to himself or to any other. What is the use of living like a stone?'

It is written in the Shastras that if you do this karma you will get this fruit. For example, if you do some Yagna-Yaag you will go to Swarga. You will get a viman in which you can fly. You will get Apsaras and you will get amrita to drink. Even in Swarga you get vishay-bhoga, and it is for getting this that the Shastras tell us to do Yagna-Yaag.

'No. This is not the purport of the Vedas. *Falashrutiriyam nrinaam na shre`yo rochanam param* – the falashruti, meaning the fruit of the karma, about the pleasures you will get as a reward for doing the Yagna-Yaag etc, is not is not meant to indicate that this is the highest fruit. The purpose is to motivate people to do lofty deeds and arouse a desire for a higher level of existence.'

Children are told, *'piba nimbam pradaasyaami khalu te` khandaladdukaan* – my child, I will give you a laddo if you drink this bitter juice of neem leaves.' Now, is the laddo the fruit of drinking neem rasa? No, the fruit of drinking neem rasa is that the disease will be cured. The child will get the benefit of good health. Giving the laddo is a mere inducement. It is not the primary purpose.

In the same way, the purpose of saying that Yagna-Yaag will give the fruit of Swarga is not a manushya's getting Swarga; it is that his antahkarana will become shuddha when he does the Yagna-Yaag etc. When his antahkarana becomes shuddha he will get Gnan about the Paramatma, and then he will become one with Him.

So, *'shre`yo vivakshayaa prokttam yathaa bhaishajyarochanam'* is said for the kalyan of all beings. It is not said for the *pre`ya* – meaning, that

which is pleasing. It is said for the *shre`ya* – meaning, that which is auspicious. It is like a mother cajoling her son, *'shikhaa te` vardhate` vatsa guducheem shraddhyaa piba* – my son, drink this potion of guduchchhi willingly. It will make your *shikhaa* (sacred tuft of hair) grow fast.'

The growth of the choti is not the mother's purpose – her purpose is that her son should be cured of his fever. In the same way, the purpose of the Shastras is that the manushya should do Dharmanushthana and make his antahkarana shuddha, and purify his nature.

Someone may ask, 'why do you want this? There is no mention of Moksha in the Vedas' section of Karma-kaanda. *Karmakaande` mokshaya naamaapi na shrooyate`.* Then why do you say that the purport of the Vedas is antahkarana shuddhi?'

The answer to this is that the Vedas are very compassionate. Just as a Guru does kripa on his shishya, and the Ishwara does kripa on His bhaktas, the Vedas do kripa on all jeevas, and show the marg to their kalyan.

Utpattyaiva hi kaame`shu praane`shu svajane`shu cha,

aasakttamanaso martyaa aatmanoanarthahe`tushu.

Na taanavidushah svaartham bhraamyato vrijinaadhvani,

katham yunjayaatpunaste`shu taanstamo vishato buddhah.

(11. 21. 24-25)

It is the nature of the creatures of this sansara to have asakti since their very birth. Even a small boy wants a car to play with. *'Kaame`shu'* – he

wants objects of bhoga, a horse like this, and an elephant like this. *'Praane`shu'* – a man wants a long life, strong indriyas, physical strength and virility. *'Svajane`shu cha'* – he wants children and many relatives. These are the things for which a manushya has asakti.

'Aasaktaamanaso martyaa' – then they see that they will die; of what use are the cars, horse, or elephant? The palatial house loses its importance. The strength and virility seem to be of no use. The family and relatives are, themselves, subject to mrityu. And yet this is what everyone desires right from the time of their birth!

People get trapped in these things, and *'aatmanoanarthahe`tushu'* they are trapped in these tails that are outside their shareer. They are trapped in the causes of anartha – meaning, misfortune. The manushya forgets his Atma because he is trapped in these things. He forgets the Paramatma. He forgets that he is the Atma that is the Brahman, nitya-shuddha-buddha-mukta Sacchidanandaghana!

Now, if even the Vedas were to urge the manushya towards the sansara, why are they needed at all? What is the need to grind what has already been ground to a paste? What is the use of beating a dead body? When the manushya is drawn naturally to the vishays of the sansara, why should the Vedas make a vidhi for them?

Therefore, it is just not possible that the Vedas would give any vidhan that will ensnare the manushya in vishays.

'Na taanavidushuh svaartham bhraamyato vrijinaadhvani' – *nataan svaartham avidushuh* – *nataan* means the people who bow their heads to the Vedas. That means, they have full faith that the Vedas will give them benefits. They will be benefited by the Upanishads.

And, *'svaartham avidushah'* – they don't know about their own *sva-artha* – about what is good for them; meaning, the Paramartha that is the greatest benefit.

'Bhraamyato vrijinaadhvani' – they are wandering on the path of paapa. They go voluntarily into the dense darkness of ignorance.

Now, if the Gnanis – the people who are sarvagna – were to encourage people to become even more immersed in the sansara – in eating, drinking, and bhoga – what kripa would there be in that? The task of the Vedas is to free the manushya who is trapped in the sansara, not to strengthen the bondage of the sansara!

E`vam vyavasitam ke`chidavignaaya kubuddhayah,

falashrutim kusumitaam na ve`dagnaa vadanti hi.

(11. 21. 26)

The conclusion of the Vedas is that people should be saved from their asaktis for the sansara, from the cycle of birth and death, and from misfortune. The *ku-buddhi* – meaning the defective buddhi of people don't understand this. What they do is *'kusumitaam falashrutim vadanti'* – they talk about the flower that is blooming.

'Yaamimaam pushpitaam vaacham pravadatyaavipaashchitah' (Gita 2. 42). Shri Krishna said, 'He Arjuna, people are immersed in bhoga. They are attracted only to the verses in the Vedas that praise the karmafala. The description of the flower is bloom means the pleasures of the sansara. They get trapped in vishay-bhoga, and encourage others to get trapped in them as well.'

'Na ve`dagnaa vadanti hi – this is not what the vidvan of the Vedas say.'

At the end Bhagwan told Uddhavaji what the kubuddhi of people is.

Kaaminah kripanaa lubdhaah puspe`shu falabuddhayah,

agnimugdhaa dhoomataantaah svam lokam na vidanti te`.

(11. 21. 27)

'The kubuddhi people have seated kama in their mana in place of Rama! Instead of obtaining knowledge about their shuddha, Sacchidanandaghana Atma they are trapped in Kama. "I want this, I want that. I want the other also."

And then, *kripana* – when some kamana is fulfilled and they have got what they wanted, they clutch it with the intention of never letting go of it.'

Thus, a person who has kama is also a miser.

It is not very easy for a person to understand whether he is a kaami or not. Kama reveals itself in two forms in the life of a manushya. One form is that he wants to get what he doesn't have. Everybody understands that this is kama.

And what is the other form?

It is the fear of losing what you have, to want to cling to what you have. Both these are forms of kama. Kama does not mean a conjugal relationship between a man and a woman. It means to desire the objects of this world.

Someone may say, 'Maharaj, I don't want anything.'

Oh my brother, you have hoarded lakhs of rupees, and now you say you don't want anything? The Ishwara understands how nishkama such people are, you know!

This, *'kripanaah'* – such people are too miserly to let go of anything they have.

Very well; I suppose they have no wish to increase accumulation?

'Lubdhaaah' – their mana is filled with lobha. They don't want to let go of what they have; they want to add to it. *'Pushpe`shu falabuddhayah'* – they believe the flower to be the fruit.

The point in this is that all the people, wealth, and objects in this world are for making people sukhi, isn't it? Now, these people haven't made themselves sukhi. They keep themselves in a state of tension, longing, and fear. They accumulated a lot – this accumulation is the flower. The fruit is to obtain the Paramananda Paramatma. These people don't reach the fruit; they get trapped in the flower.

'Agnimugdhaa dhoomataantaah svam lokam na vidanti te` - they are devoted.'

What are they devoted to?

They are devoted to fire – *agnimugdhaah'*. The Karma-kaandi people do homa. They are devoted to agni. What *antim gati* will they get? What will the result of their life be?

'Dhoomataantaah' – they will go by the *dhooma-marg* – meaning, the path of smoke, to the Pitri loka. Then they will be reborn in the manushya loka. Thus, those who are dedicated to agni get smoke at the end of their life. A moth becomes *'agnimugdha'* – it is infatuated by the flame. The

result is that it is burnt to ashes. Thus, those who get trapped in trying to fulfill their worldly desires get destroyed.

The manner in which this is given in the original shloka indicates a number of satirical innuendoes. I can give you some examples if you wish. *'Agnimugdhah'* means, they are infatuated by the agni of kamana. Ultimately, *'dhoomataantaah'* – their antahkarana will be darkened by the *dhooma* – the smoke – of the fire of their desire. It will turn black. *'Svam lokam na vidanti te`'* – they cannot obtain Gnan about their Atma. People who are trapped in the sansara are *svamlokam'* – unable to know what their Dharma – their abode – is.

'Kashchid vaa asmaallokaat pre`tya aatmaanam ve`da ayamahamasmeeti' – some rare people have the Gnan, 'I am the Brahman'. *'Kashchitsvam lokam na pratijaanaati'* – some people don't have the Gnan of 'who am I?'

So, who doesn't have the Gnan of 'who am I?'

'Agnimugdho hyaiva dhoomataantah' – it is the people who are mugdha over agni. A person who is infatuated with agni becomes smoke at the end. That is his antim gati.

Kama is such that it continues to burn as long as it lasts. In the end it sullies the person and then it leaves.

Na te` maamanga jaananti hridistham ya idam yatah,

ukthashastraa hyasutripto yathaa neehaarachakshushah.

(11. 21. 28)

‘He Anga (the body) Lord! Which is the loka of the Atma?’ asked Uddhavaji.

Anga is a very loving form of address. ‘My dear Uddhava! *Ye` maam svalokam na jaananti’* – I am the Atmaloka! I am their Atma, but these people don’t know it.’

Very well, Maharaj; after all, where do You stay?

‘*Hridistham* – I stay in the hriday. You see, I love them so much that I never leave them, but they leave Me, and lose themselves in the sansara.’

Who are You?

‘Ya idam yatah’ – Bhagwan explained both things. ‘*Yatah idam’* means, ‘that, which this srishti is made’. ‘I am That, and I am also in your hriday. And, I am also the Atma seated in your hriday.’

‘Yatah idam’ – means, not only by which this srishti is made, but also *‘so’* – meaning, ‘that, which is perceived in the form of everything that exists in this srishti.’.

‘I am also That, and I am also the Atma in your hriday. And, in spite of this, the people of the sansara don’t know that in their own hriday is the abhinna-nimitta-upadan karana in the form of their own Atma – which is the Brahman – that is My swarup, My Atma, that is the multiplicity they see as this sansara.’

Why don’t they know this?

‘Ukthashastraa hyasutripo yathaa neehaarachakshushah’ – uktham karmaiva shastram shansyam kathaneeyam pashuhinsaasaadhanam

vaa ye`shaam – they describe only the karmas that should be done and should not be done, in the Karma-kaanda. They don't describe the Tattva. They are not interested in the gold; they want to melt it and make jewelry. Thus, their asakti is in the Karma. They have no wish to recognize the original substance.'

The trend of the day is that people are told to do the Karma well, and remain involved in doing Karma-kaanda. Who wants Brahmavidya? It is written in the Shastras that it is extremely difficult to get the desire for knowledge about the Tattva. A desire for Tattvagnan will not arise unless a person has vairagya.

If the President and Prime Minister have no desire to obtain Tattvagna, does that make the oneness of the Brahman and the Atma something insignificant? Oh my brother, they must have knowledge about the laws and how the country should be ruled. Tattvagnan is for those whose hriday wants to obtain the Paramatma. If you say you will walk on this path when the politicians do, it is better for you to join politics!

So, those who hold on to the Karma-Shastra and are engrossed in doing Karmas, and want to use Karmas to establish their superiority over others, and *'asutripah'* – only want to satisfy their indriyas – do not know the Paramatma who abides in their hriday.

Why is that?

'Neehaarachakshushah' – their eyes are clouded.

There is a mantra in the Vedas, *'na tam vidaatha ya imaa jajaanaaanyadyushmaakamantaram babhoova* – my dear brothers, you do not know the vastu by which this srishti is created. *Anyat yushmaakam antaram babhoova* – a curtain of dvaita has come between

you and Him. *Neehaare`na praavritaa jalpyaa chaasutripa ukthashastraashcharanti* – a covering of agnan has fallen over your eyes. You are engrossed in mere talk. You believe that the most important thing is the satisfaction of the indriyas. You know only the vidhan of Karmas, so you don't know about the Paramatma.'

Te` me` matamavignaaya paroksham vishayaatmakaah,

hinsaayaam yadi raagah syaadyagna e`va na chodanaa.

(11. 21. 29)

'Na me` matamavignaaya paroksham, te` vishayaatmakaah' – what do worldly people love the most?

Ask your own heart! Sansari people love vishays more than anything else. *'Vishanvanti'* – the things they get bound to are those from which they get bhoga, and these are their dearest. And so, they don't understand Bhagwan's intention.

Why don't they understand Bhagwan's intention?

It is because Bhagwan, too, speaks with ambiguity – *'paroksham'.*

'He Bhagwan! When You also conceal Yourself when You speak – You are not clear in that You convey – how will the people of the sansara get deliverance?'

People who have vairagya can understand Bhagwan's purport, and become Brahmagnanis. Those who have raaga go on working in the sansara. Thus, even the Vedas describe the Paramatma in such a way that only the people who are adhikaris are able to grasp what is being said.

For example, himsa is described in the procedure of some Yagnas. There are many kinds of violence done in Yagnas. There is violence in the chopping of the wood, in putting anna into the sacred fire, etc. In earlier times, even animals were sacrificed.

Someone may ask, 'do the Vedas condone himsa or do they prohibit it? How are we to understand this?'

Bhagwan explained, '*himsaayaam yadi raagah syaat yagna e`va* – if you have raaga for himsa, you should make elaborate preparations and do himsa only in a Yagna.'

This is a method for curtailing himsa. *'Na chodanaa'* – it is not a vidhan to do himsa. Himsa is not a necessary part of a Yagna. The purpose of this statement is to curtail the tendency of violence in those who are inclined to violence.

Hinsaavihaaraa hyaalabdhaih pashubhih svasukhe`chchhayaa,

yajante` de`vataa yagnaih pitribhootapateenkhalaah.

(11. 21. 30)

The agnani people feel it is a sport to torture others. For them, himsa is a game they enjoy. *'Aalabdhaih pashubhih svasukhe`chchhayaah'* – they kill animals, and they harass people who are helpless; and they hope to be sukhi! They worship Devtas and Pitris, and the Master of the bhootas through Yagnas. The fact is that there is a love for himsa in their hriday.

Someone may ask, 'but they do desire Swarga?'

Yes, they do; but, *'atimanda buddhaya'* – their buddhi is very sluggish. Bhagwan has struck a strong blow at even Swarga.

Svapnopamamamum lokamasantam shravanapriyam,

aashisho hridi sankalpya tyajantyarthaanyathaa vanik.

(11. 21. 31)

A trader sees that an expenditure of ten rupees for something will bring him a return of a hundred rupees, and an investment of a hundred rupees will get him goods worth a thousand rupees. He does not hesitate to spend the money. Similarly, these people think that spending five hundred or a thousand rupees here will enable them to get a viman in Swarga, the like of which they can't get in this world at any price. They feel that they will get Apsaras in Swarga, and bhoga that is beyond anything they can get here on earth. They think, 'this is a good bargain. I will have to spend less here and get a lot in Swarga.' They are under the illusion that Devtas know nothing about accounts! They cheat manushyas here on earth and they think they will cheat the Devtas in Swarga. Oh, my brother, this won't work, you know!

Bhagwan first said, *'svapnopamamamum lokamasantam shravanapriyam* – what is Swarga loka like? It is *svapnopamam* – like a dream.' That means, all the bhoga in Swarga is made of vasanas, Swarga is not made of the gross elements of earth, water, fire, air, space etc. It is made of the subtle forms of substances. Here, you have to pay money to get a mango; in a dream you just get an excellent mango to eat.

What is the difference in eating a mango when you are in the waking state, and when you are in the dream state? The pleasure of eating a mango in your dream state is filled with you vasana for eating mangoes, but it is negated when you wake up.

Similarly, the paraloka is like a dream. It is negated when you get Brahmagnan. *'Asantam shravanapriyam'* – Swarga is not a sad-vastu, because it is negated by Gnan. *'Shravanapriyam'* – it is just good to listen to talk about Swarga. People with a trader's mentality get a sankalpa in their mana to spend money here and get Swarga later.

Rajahsattvatamonishthaa rajahsattvatamojushah,

upaasata indramukhyaande`vaadeenna tathaiva maam.

(11. 21. 32)

People are Rajoguni, Sattvaguni and Tamoguni. So, they do upasana of the Devtas who are Rajoguni, Sattvaguni or Tamoguni. They don't do upasana of the nirguna Atmadev or Bhagwan. They are themselves, caught up in gunas and they do upasana of those who have gunas.

Ishtve`ha de`vataa yagnairgatvaa sansyaamahe` divi,

tasyaanta iha bhooyaasma mahaashaalaa mahaakulaah.

E`vam pushpitayaa vaachaa vyaakshiptamanasaam nrinaam,

maaninaam chaatistabdhaanaam madvaartaapi na rochate`.

(11. 21. 33-34)

These people think that they will do big Yagnas here and go to Swarga when they die. And then, when they are born again in this world, *'mahaashaalaa'* – they will have a big house, and *'mahaakulaa'* – be born in a distinguished lineage. Their mana is agitated with the vani that is like a beautiful flower. And, *'maninaam chaatistabdhaanaam'* – they are filled with abhiman. They are mentally numb.

'Madvaartaapi na rochate` – these people have no humility. They don't bend their head before anyone. They are constantly thrusting their own importance wherever they go. This is a lakshan of smallness. Small people are always apprehensive of their inferiority being shown. This is the poverty of their mana.

Just think – who is careful to dress elaborately?

A person who has a blemish on his face is always anxious to hide it. His feeling of inadequacy makes him dress with great care, to impress people. So, just as a lady takes pains to dress well and hide her ugliness, people have a need to display their own importance to hide their smallness.

An abhimani does not like to bow before anyone. Such people *'madvaartaapi na rochate`'* – don't like to talk about Bhagwan. They say, 'oh, if you want to talk, talk about food or drink or clothes, etc; if nothing else, talk about the weather.' They like inane talk, but they don't like talk about Bhagwan.

The question comes, that the purport of the Vedas is not in encouraging bhoga, miserliness, or lobha – not even Yagna-Yaags.

Then, what is the purport of the Vedas?

Bhagwan explains.

Ve`daa brahmaatmavishayaastrikaanda – vishayaa ime`,

parokshavaadaa rishayah paroksham mama cha priyam.

(11. 21. 35)

There are three kaanda – sections – in the Vedas. They are the Brahma-kaanda, the Karma-kaanda, and the Devta-kaanda.

The Devta-kaanda means the Ishwara-kaanda, the section of the Ishwara. The upasana of Hiranyagarbha, Saket loka, Goloka, Rama, Krishna, etc all come within this kaanda.

Karma-kaanda is about the method of doing Yagnas, homa, etc. And, the Brahma-kaanda explains that this Atma which you call your 'I', is not the deha; nor is it the prana, mana, vignan, or the Anandmaya kosha. It is not the Vishva, Taijas, or Pragna.

Then, what is the Atma?

It is the Brahman. And, the principal purport of the Vedas is to show that the Atma is the Brahman.

The purport of the Karma-kaanda is to make the antahkarana shuddha by prompting people to do Dharma-anushthanas like Yagnas. Dharmanushthanas remove bad tendencies like kama, krodha, lobha, moha etc. When the person's antahkarana becomes shuddha he becomes an adhikari for Brahmatmaikya Gnan.

The Devta-kaanda does the shodhan of the Tat-padartha. It explains the glory and greatness of the Parameshwara. It describes That, with which you say you are one.

See the difference between the Brahma-kaanda and the Devta-kaanda. Who is it, who sits behind the eye and sees? Who is it who sits behind the ear and hears? Who sits in the mana and does sankalpas?

This 'I' 'I' 'I' we say with ahankara, who is the drashta – the sakshi – who is it that sits inside this 'I'? This is called the Adhyatma-kaanda.

And, whose effulgence came into the surya? From where did the vayu get its strength? Who upholds the akash?

Now, when you go into the large, you come to the Surya Devta, Vayu Devta, Agni Devta etc.

Then – are there thousands of Devtas?

No; the one Devta is in all Devtas. He is called the Ishwara.

What the Vedas tell us is that the 'I' that is in all shareers, and is the 'I' of the Devtas who stay in the agni, vayu, surya, chandrama, etc are actually one.

And, this deha and the Devtas that seem to be separate are all kalpita in the Ishwara. That means, they are not really separate; the separateness is imagined. It is the one Ishwara who appears in the forms of all our shareers as well as in the surya, chandrama, constellations, planets, vayu, agni, prithivi, samudra, etc. So,*'ve`daa brahmaatmavishayaah'* – the purport of all the Vedas is to show us that one Paramatma!

'Brahmaivaatmaa na sansaareetye`tatparaah, brahmaatma vishayaahbrahmaivaatmaa brahmaatmaa sa e`va vishayo ye`shaam.'

How is it that all three kaandas of the Vedas say the same thing?

Bhagwan said, *'parokshavaadaa rishayah paroksham mama cha priyam.* The word Rishi has two meanings. One is a Rishi who has had the darshan of a mantra. The other meaning is the mantra itself. The mantra itself is called a Rishi. The Vedic mantras are inclined to give darshan in a paroksha-roop – meaning, an invisible form.'

This is like someone saying, 'I have seen a man.'

What is he like?

‘He wears a Gandhi topi. He wears a kurta. He is fair-complexioned.’

How old is he?
‘He is about fifty or fifty five.’

Where did you see him?

‘I saw him here.’

Now, you become eager to know who the man is.

‘My brother, it is you, yourself!’

Thus, at first it seems that the Vedas are describing someone else, and at the end they say that that it is none other than you, yourself!

Bhagwan says, ‘*paroksham mama cha priyam* – I am also very fond of using this style.’

The fact is this Brahmagnan is not acquired unless the antahkarana is shuddha. People who are not adhikari for this misuse it. They indulge in all kinds of bhoga, activities and accumulation. When asked why they do the things that are prohibited by the Shastras, they say, ‘I am asanga. I am the Brahman.’ Such anadhikari people don’t get Brahmagnan.’

It is to prevent such people from giving up Karma, becoming indolent, and falling even lower that the Vedas use this style of teaching. The fact is that the Atma that is unknown to us is called the Paramatma. When a person gets to know his Atma, the Atma is the Paramatma; but as long as he lacks this Gnan the Paramtama is described in different ways.

Shabdabrahma sudurbodham praane`ndriyamanomayam,

anantapaaram gambheeram durvigaahyam samudravat.

(11. 21. 36)

I will describe the Vedas a little now. 'Shabda-Brahma' means the Vedas. There are many great Pundits who knew the Vedas, like Gautam, Kanad, Gemini, and others. However, this Shri Krishna Bhagwan is amazing! He says, 'Gemini and other great Pundits don't know the purport of the Vedas to the extent that I do.'

I once observed to Shri Udiya Babaji Maharaj that a Brahmagnani never tells people that he is a Brahmagnani. Baba said, 'why, my brother – doesn't a manushya know that he is manushya, and tells people that he is a manushya?'

Yes, people do say this.

'In the same way, what is the harm if a person who knows himself to be the Brahman tells someone, "I am the Brahman"?'

Oh, *'adhyaaropaapavaadaabhyaam nishprapancham prapanchyate`.'* People are not able to recognize that this person is a Brahmagnani. So, if the person does kripa and tells them 'I am a Brahmagnani. You can obtain Brahmagnan from me' – what wrong has he done? He has only shown compassion.

'Brahma' means that, in which there is no dvaita. The Brahman is advitiya. Once a person has had the experience of the advitiya vastu in his jeevan it is like an irresistible surge. He begins to shout, 'I have understood!' Later on he may be scolded or disbelieved, but at that instant he shouts out, *'dhanyoaham, dhanyoaham* – I am blessed! I am fulfilled!'

Shri Krishna said, 'the purpose of the Vedas that is known to Me is not known by any other Vedagna who has studied the Vedas.'

'Shabdabrahma sudarbodham praane`ndriyamanomayayam' – shabda-brahma means, why didn't Gemini and the other Vedagnas absorb the Vedas fully?

'Sudurbodham' – they couldn't grasp the Vedas fully because the Vedas are very difficult to comprehend.

Very well, Maharaj, then please tell us what the swarup of the Vedas is.

'Praane`ndriyamanomayam' – the Vedas are in the para-vani, pashyanti-vani, madhyama-vani and vaikhari-vani. These are the four forms of the Vedas. It is because of this that the Rishis don't make the Vedas – they experience them!

We see the dharati that already exists. We see the surya that already exists. Similarly, the Mahatmas only reveal to us the words of the Vedas that already exist. The Vedas are an infinite collection of words. They are enunciated through the vaikhari-vani. There are the Vedas of which japa is done with the madhyama-vani. There are the Vedas that are seen by the pashyanti-vani, and there are the Vedas that stay in the form of the para-vani. The Rishis get a darshan of these. They see new mantras and new bhava. The people who go on the marg of anubhav experience new, incredible, unprecedented vastus.

'Anantapaaram' – actually, this samashti is the prana-roop Veda. It is shanta; absolutely still. It is not fragmented by desha or kaala. It is difficult to understand the meaning of this samashti prana-roopa Veda.

'Durvigaahyam' – it is difficult to gauge its depth. It is *'samudravat'* – deep as the ocean.

Mayopabrinhitam bhoomnaa brahmanaanantashakttinaa,

bhoote`shu ghosharoope`na bise`shoorne`va lakshyate`.

(11. 21. 37)

'I, the Paramatma, am anant-roop. It is I who has done the *vistaara* – development – of the Vedas with My anant shaktis. And, to tell the truth, the Vedas are inside all beings! Just as there are thousands of strands inside a lotus stalk, there are thousands of rays of Gnan that permeate all the different beings. It is the Vedas, in that form.

Yathornanaabhirhridayaadoornaamudvamate` mukhaat,

asakaashaadghoshavaanpraano manasaa sparsharoopinaa.

Chhandomayoamritamayah sahasrapadaveem prabhuh,

omkaaraad vyanjitasparshasvaroshamaantahsthabhooshitaam.

Vichitrabhaashaavitataam chhandobhishchaturuttaraih,

anantapaaraam brihateen srijatyaakshipate` svayam.

(11. 21. 38-40)

In the same way, the Hiranyagarbha that is an attribute of the prana – which is called the Mahat Tattva in Sankhya – contains chetan. He is the *sootraatmaa* – Hiranyagarbha, and He is called the prana. The Vedas abide in the prana in the form of shabda.

A spider has a lot of slimy stuff in its naval. It brings the stuff up to its mouth through the hriday and makes a web outside. In the same way the

Hiranyagarbha that is the attribute of the prana of the samashti manifests the Vedas in His hriday-akash through the mana that is the form of sparsha.

What is this Hiranyagarbha like?

It is chhandamaya and amritamaya – meaning, it is filled with chhanda (chhanda means metre) and amrita. The Vedas are His swarup, and they always exist. He is *'prabhu'* – meaning, He has unlimited capacity. It is He, who manifests the Vedas that exist in thousands of forms. It is in this, through the sookshma ahankara that the four kinds of imperishable vanis – decorated by sparsha, svar, *ooshmaa* (heat) and *antastha* (semi-vowel) – are expressed.

Ka, cha, ta (sharp), *ta* (soft), and *pa* are five varnas – meaning syllables. There are twenty five aksharas – letters of the Nagari alphabet. They are called sparsha. And, there are sixteen svara – vowels – from *a* to *aha*. Then, *sha, shu, sa* and *ha* are called antastha. The Vedas are formed of these. *'Vichitrabhaashaavitataam'* – these are spread out in *'vichitra bhaashaa'* – meaning, a wonderful variety of styles.

And, *'chhandobhishchaturuttaraih'* – there are different chhandas in the Vedas. For example, the Gayatri chhanda is composed of twenty four letters. Then there is a chhanda of twenty eight letters, and a chhanda of thirty two letters. The chhandas keep increasing. They are beyond calculation.

Hiranyagarbha Paramatma Himself reveals them with His own lotus-like mouth, and then He wraps them up.

I will tell you the names of the chhandas that come out of His mouth.

Gaayatryushniganushtup cha brihatee panktire`va cha,

trishtubjgatyatichchhando hyatyashtyatijagadviraat.

(11. 21. 41)

The Gayatri chhanda is made of twenty four letters. Then, the Ushnik chhanda if twenty eight letters. If four letters are increased it becomes the Anushtup chhanda of thirty two letters. Adding another four letters makes the Brihati chhanda, and adding a further four letters makes it a *pankti* – a line. Thus, increasing letters make the chhandas of Trishtup, Jagati, Atichhanda, Atyashti, Atijagati and then Virat. This is how many chhandas are made in the Vedas.'

After explaining the expansion of the Vedas to Uddhavaji Bhagwan told him the principal point.

Kim vidhatte` kimaachashte` kimanoodya vikalpaye`t,

ityasyaa hridyam loke` naanyo madve`da kahchan.

(11. 21. 42)

What vidhan does the Veda give? What is the purport – the purpose – of the constitution of the Vedas regarding the method of doing homa, Yagna-Yaag etc? And, *'kimaachashte`'* – what is the object of how to do upasana of which Devta, given in the Devta-Kaanda? And, what is the purport of the last Kaanda of the Vedas, which is its hriday?

Bhagwan said, 'I alone know the full objective and purport of these Kaandas. Only I know fully what the purport of the Veda-Vedanta is.'

Uddhavaji folded his hands and bowed his head reverently. 'Kripalu, I accept that no other but You knows the full object of the Vedas. Today

You have met me by Yourself, alone, so do kripa and reveal the secret in full to me.'

Bhagwan said:

Maam vidhatte`abhidhatte` maam vikalpyaapohyate` tvaham,

e`taavaan sarvave`daarthah shabda aasthaaya maam bhidaam,

maayaamaatramanoodyaante` pratishidhya praseedati.

(11. 21. 43)

'Just as a Yagna has agni, a *ve`dee* (platform), *saakalya* (entirety), homa, *prokshinee* (consecration), *sruvaa* (wooden ladle for offering oblations), Brahmins, and mantras, as well as their separate specifications – it is I who is in all of them. Nothing exists but Me. This is My constitution. *Abhidhatte` maam* – the names of Mitra, Agni, Indra, and other Devtas are My names.

And, *vikalpyaayohye`te` tvaham* – what I explained, that the akash was created from the Atma, the vayu from the akash, the agni form the vayu – and then the agni merged into the vayu, the vayu into the akash, and the akash into the Atma – it is I who is in all this merging.

E`taavaan sarvave`daarthah – the object and purport of all the Vedas is that nothing exists, except Me, the advitiya Paramatma. *Shabda aasthaaya maam bhidaam maayaamaatram anoodya* – the shabda takes My ashray and speaks in Me. The bheda is mere Maya. *Indro maayaabhih pururoopa eeyate`.*

Thus, whichever interpretation is seen – meaning, whatever people see with their eyes, hear with their ears, smell with their nose, taste through

their tongue, speak with their mouth, and think with their mana-buddhi – the Vedas interpret it all, and explain what actually is. However, it is all nothing but a show of magic. *Pratishiddhya* – none of it exists in your Atma, which is the adhishthana – the svayam-prakash Paramatma.

Thus, after negating everything, the Vedas ultimately become prasanna and nirmal, and one with the Atma. The Vedas themselves remain no more. Only our Atmadev remains. This is the purport of the Vedas.'

So, until you obtain this Brahma-Tattva, accept the guna-dosha, and do sadhan according to your marg – whether it is the Karma-marg, Bhakti-marg, or Gnan-marg. When you get the sakshatkara of the Brahman then there are no guna and no dosha anywhere. Actually, the drishti of guna-dosha is a dosha, and the removal of this drishti is the greatest guna.

Thus, this twenty first chapter of the eleventh canto is concluded.

Chapter Twenty two.

- A description of the number of the Tattvas.

A beautiful *samanvaya* – connection – regarding the different opinions of Dharma is expounded in the Bhagwat. If you see somebody, don't see whether he is following the Dharma you follow, or not; see whether or not he lives according to his Dharma. Each person has his own Dharma. The Dharma of a woman is different, the Dharma of a man is different, the Dharma of a child is different, the Dharma of a Brahmachari is different, and the Dharma of a Grihastha is different.

The Shaivas should not say that the Vaishnavas should apply *bhasma* (ash) the way they do, and the Vaishnavas should not say that Shaivas should apply a tilak the way they do. Both are correct according to their Sampradaya.

A person who does the upasana of Shiva should also do a *tripunda* – a tilak of three horizontal lines on the forehead. A person who does the upasana of Vishnu should do an *urdhvapunda* – a vertical tilak in the shape of an elongated U. Neither is necessary for a Smarta – meaning, an orthodox Hindu. This is the adhikari-bheda by which a person's hriday gets shanti, his samata is maintained, and his hriday remains shuddha. This is how a manushya should live.

What a wonderful representation of the connection of Dharma it is, that four people go to one place. One person is doing Ganeshji's puja, one is doing Vishnuji's puja, one is doing Shivaji's puja, and one is doing *go-daana* – gifting a cow to a Brahmin. One man sits with his wife to do some Dharma-Karma, and one man sits saying 'Shivoham' Joyfully! He has no choti and no janeu. He is a Sanyasi. They all stay together. There

is no problem because each is following his own Dharma according to his own raaga, vairagya, inclination, activity and adhikar. Each is doing what the Shastras ordain for him. There is no dispute.

All right, my brother, the raaga-dvesha about Dharma has gone. Samata has come. However, there is a lot of disagreement about the Tattvas. Sankhya says something and Yoga says something else. Nyaya and Vaisheshik have different opinions. The Shastras say something, the Jains say something different, and the Charvaks have their own opinion. This leads to theological debates among the Pundits. The different schools of thought have great raaga for the number of Tattvas given in their own principle, and great dvesha for those who disagree. There are disputes and quarrels.

Uddhavaji asked Bhagwan Shri Krishna to tell him the method by which samata can be maintained in the hriday, about these matters. How is the variety in the Dharma imagined in the Shastras? Things that are called Dharma become adharma in certain circumstances, and things that are called adharma become Dharma in certain conditions. There are situations in which both Dharma-adharma are not there. There are extraordinary conclusions about Dharma-adharma.

In this, *'mahaajano ye`na gatah sa panthaah'* – the path by which the Mahatmas go is the right path.

Uddhavaji asked about the Tattva-*sankhyaa* – the number of Tattvas there are.

Uddhava uvaacha

Kati tattvaani vishve`sha sankhyaataanyrishibhih prabho,

navaikaadasha pancha treenyaattha tvamiha sushruma.

(11. 22. 1)

In Sanskrit, the word '*uddhava*' means *utsava* – a festival. Just as a person is in a happy frame of mind during a festival, Uddhavaji was always in a happy frame of mind. He did everything smilingly. He did not have the habit of doing things grudgingly. This is why Bhagwan was prasanna with him. If Bhagwan was sitting in a pensive mood and Uddhavaji came, His face would brighten with pleasure. Thus, Uddhavaji is Bhagwan's Utsav-murti.

Uddhavaji said, 'He Vishvesh – You are the Ishwara of this Vishva! The Rishis have given different numbers of Tattvas. He Prabho! You also explained the calculation of the Tattvas – *navaikaadasha panchatreeni* – there are nine, eleven, five and three – meaning, twenty eight Tattvas. A person who sees any one of these twenty eight as all-pervading is a Gnani. And, the one who shows the play of the twenty eight in one is a vignani. You have also told me –

Ke`chit shadvinshatim praahurapare` panchavinshatim,

saptaike` nava shat ke`chichchatvaarye`kaadashaapare`.

Ke`chit saptadasha praahuh shodashaike` trayodasha.

(11. 22. 2)

Some people say that the Tattvas are twenty six, some say they are twenty five, some say they are seven, some say they are nine, some say they are six and some say they are four. Some say there are eleven Tattvas, some say there are seventeen, some say there are sixteen and some say there are thirteen.

There is a lot of matter for disputes. If you look for matters for uniting and cooperating, you will find them everywhere, and if you look for matters for arguing and quarreling, these are also to be found everywhere.

E`taavattvam hi sankhyaanaamrishayo yadvivakshayaa,

gaayanti prithagaayushmannidam no vakttumarhasi.

(11. 22. 3)

He Ayushman (long-lived)! It is like someone saying that You have a long life! He Shri Krishna! You are nitya-murti! Please explain to me the intention with which the Rishis say that the Tattvas are different.'

Shreebhagavaanuvacaha

Yuktam cha santi sarvatra bhaashante` braahmanaa yathaa,

maayaam madeeyaamudgrihya vadataam kim nu durghatam.

(11. 22. 4)

Now, Bhagwan speaks. Bhagwan says only what everyone says – His vani is not separate. It is He who sits in everybody's hriday and speaks. His words are such that the Tamoguni get kalyan, the Rajoguni get kalyan and the Sattvaguni get kalyan. No being is harmed, all are benefited. Bhagwan only says what will benefit all in due course.

A mother tells her little child to hold her finger and stand up. When he is older he is able to stand up without the support of her finger. For a few days she holds his hand and runs with him. Then he learns to run by himself and doesn't need the support of her hand. Now, will you say that she had prema for him when she held his hand and ran with him, and the

prema was less when she told him to run by himself? No; her prema was no less. She gave her support when the child needed it, and stopped holding his hand when he could run on his own. A mother says and does things in a way that will increase the knowledge and competence of her child.

Bhagwan said, 'whatever the Brahmagnani Brahmin Maharshis say is logical and authentic, because everything is in everything.'

I have heard this from a Mahatma. He told me, everything is in everything. The mahan is in the ansha and the ansha is in the mahan – *sarvabhoote`shu aatmaanam sarvabhootaani cha aatmani.* The Atma is in all, and all are in the Atma.'

So, *'madeeyaam maayaam udgrihya* – these people accept My Maya, and describe things as less or more. What is it that is impossible for them? For them, everything is *aviruddha* – there is no contradiction.'

Oh! There is nothing, but still everything is described! And, in the description of a magic show, nothing is impossible.

We once saw a mirage in a desert. There was a vast expanse of dry land. The rays of the afternoon sun glittered blindingly. It looked as though a sea was heaving in the sun. One man said, 'the waves are at least ten feet high.' Another said, 'no, no – they are twenty feet high.' A third man said, 'what are you saying? They must be at least fifty feet high!' Now the three men began to argue about the height of the waves in the mirage!

Now, just think – there was no sea. There were no waves, ten, twenty or fifty feet high. It was all mere perception. Thus, a man says whatever he perceives to be the truth – what is there to quarrel over? If a person says something that is contrary to his understanding he is telling a lie, but if

he says what he believes to be true where is the falsehood in it? A falsehood is when someone says what he knows to be untrue. It is not a lie if he says what he believes is a fact. Therefore, if someone accepts Maya and speaks accordingly, what is impossible in it?

Naitade`vam yathaattha tvam yadaham vachmi tattathaa,

e`vam vivadataam he`tum shakttayo me` duratyayaa.

(11. 22. 5)

'Naitade`vam yathaattha tvam – it is not as what you said. *Yadaham vachmi tattathaa'* – what I say is correct.' People quarrel over this. They think, 'how can anything uttered by my tongue be wrong?'

Oh my brother, your tongue is also made of flesh and skin – what is this abhiman that what it utters can never be wrong? People say 'mine-mine' and have abhiman. Just as a manushya gets abhiman about his good behavior, he gets abhiman that what he believes to be correct – or what he resolves to do – is the best.

What is the karana of the jagat? Is it the Brahman, or Maya, or Prakriti, or paramanu? People start to debate on this, but they don't have a proper understanding about it. Only a person who knows the Brahman can understand. So, people quarrel because they are enslaved by inferior influences.

Yaasaam vyatikaraadaaseedvikalpo vadataam padam,

praapte` shamadame`apye`ti vaadastamanushaamyati.

(11. 22. 6)

Bhagwan said that when the Sattvaguna, Rajoguna, Tamoguna etc – that are at the root of this jagat – become agitated, and people begin to debate on things, many forms of dispute are created. A Sattvaguni takes the side of one karana, a Rajoguni favors the theory of many sides to the issue, and a Tamoguni says that the jagat has no karana; it happened by accident. Or else, they say that the karana of the jagat is inert matter, not chetan. A Sattvik person will be of the opinion that the chetan is the karana of this jagat. A Rajasik person will say that the karana of this jagat is jada as well as chetan. It is a matter of the nature of the person.

Now, a person who has obtained the Parabrahm Paramatma knows that the karya and the karana are one. The feeling of there being a karana and a karya is negated in him. For him, only the advitiya Paramatma remains.

Well, my brother, until when does this go on?

'Vikalpo vadataam padam'. Bhagwan said, *'praapte` shamadame`apye`ti vaadah tamanushaamyati* – when shama, dama etc come into the hriday, and a manushya becomes self-restrained, all the *vaada* – meaning, schools of thought – are quieted.'

Look; the *samyama* – meaning, control – of the vani – is to speak only when it is necessary. Shama came to the mana, telling you, 'be tranquil.' All disputes are quieted. If two sadhaks begin to quarrel with each other, you can understand that the desire for the Paramatma has not yet come into their hriday, because there is no shanti in their hriday.

When a person obtains shanti, the indriyas become subdued. Then, all arguments, disputes, and quarreling cease automatically, because the alternatives that are at the root of the disputes no longer exist. The perception of bheda is removed. And, *'tam vikalpasya aapyayam*

naasham anupashchaad vivaadoapi shaamyati nivartate`' – when there is no vikalpa, the dispute is automatically removed.

The question is how is it that the Mahatmas give different descriptions of the Tattvas?

Parasparaanuprave`shaat tattvaanaam purusharshabha,

paurvaaparyaprasankhyaanam yathaa vaktturvivakshitam.

(11. 22. 7)

Bhagwan Shri Krishna told Uddhavaji, 'He Purusharshabha, He Uddhava, the Mahatmas speak of the Tattvas by merging some of them into the others.'

How?

A pot made of clay can be used to fetch water, but clay cannot be used for this purpose. Therefore, they are separate. This is the opinion of one person. Another person says, 'my friend, a pot is nothing but clay. If you think that the pot is separate, give me the clay and take the pot. If the clay is taken away, there is no pot. So, why say that they are two objects?'

In the drishti of one man the clay and the pot are one; in the drishti of the other man, they are separate. One sees the utility and the other sees the substance. This is how people argue and reject the opinion of the other. They don't understand each other's viewpoint. If you see things from the viewpoint of the other you will understand why he is saying what he is saying.

There was a Sant called Gwaria Baba in Vraja – my colleagues and I had got his darshan. Among his bhaktas there was a Raja who was utterly

devoted to him. Whenever he took Baba to his palace he would say, 'Baba, this Rajya is yours. I have done its arpan to you. Now, you please take care of it.'

One day, Baba said, 'Very well, Raja. The Rajya is mine. Make me the Raja.' This was in the times of British rule. The Raja tried his utmost to get permission to make Gwaria Baba the Raja, but was refused permission to do so. He told Gwaria Baba, 'Maharaj, I am giving you full authority to rule in my name for three days. I will go away from here. Do whatever you feel like doing.'

Baba sat on the throne. The first thing he did was to call the Rani. 'Look,' he said, 'today onwards you are the *daasee* (maid servant). You will do the work of the dasi.' He called the dasi and told her, 'today onwards you are the Rani. You have to live the way a Rani lives.' He told the manager that he had to work as a peon, and told the peon that he has to do the work of the manager. Oh! Gwaria Baba made amazing changes in those three days. He summoned the Rajkumar and had him whipped. The people trembled with fear, not knowing what he would do next!

The Raja came back after three days. He asked, 'Baba, what is all this you have done in my absence?' Baba explained, 'your son did not know what it felt like to be whipped. He would order people to be whipped at the slighted excuse. The Rani did not know the difficulties faced by the dasi and the dasi did not know the constraints of the Rani's life. The manager and peon had no idea of the difficulties of the other.

People are imprisoned in their own viewpoint. They are hypnotized by their own perspective. Each thinks that what he says is the best, what he thinks is the best, what he wants to do is the best, and that he or she is

the best looking! This “I” – “I” is very troublesome. It creates suffering for others. It does not allow scope for another’s viewpoint.’

Thus, the Mahatmas say things from different viewpoints. If people understand each other’s point of view – like the men who argued over whether the pot and clay were one or two – then there is no dispute. It is the same regarding the Tattvas.

‘Parasparaanuprave`shaat tattvaanaam purusharshabha – He shreshtha purusha! When these Tattvas are merged into one another, the former are made the latter and the latter the former. The karya is merged into the karana, and the karana is merged into the karya. The vakta speaks according to his own inclination.

E`kasminnapi drishyante` pravishtaaneetaraani cha,

poorvasmin vaa parasmin vaa tattve` tattvaani sarvashah.

(11. 22. 8)

It is also seen that all the karya-swarup Tattvas are entered in the one karana-Tattva. And, it is also seen that the karana-Tattva enters into the karya-roop Tattva.

One man said, ‘this gentleman has ten rupees.’ Another man said, ‘he has a hundred rupees.’ Now, aren’t ten rupees within a hundred rupees? Of course they are!

One man said, ‘this man has four *chavanni* (four anna coins)’. Another man said, ‘he has one rupee.’ Now, sixteen annas make one rupee. What is the difference in the value of one rupee and sixteen annas? There is no cause for any dispute.

Paurvaaparyamatoameeshaam prasankhyaanamabheepsataam,

yathaa vivikttam yadvaktram grihneemo yukttisambhavaat.

(11. 22. 9)

Hence, what the Rishis say about which Tattva comes first and which come afterwards; which is the karana and which is the karya, differs according to the viewpoint of the speaker. The numbers are increase in some place and reduced in some place. The Mahatmas say what they feel is appropriate to the occasion.

Think of how difficult it is to teach multiplication tables to a child. Yet, when he learns to calculate he does not need to remember the tables, addition or subtraction. He can multiply and divide easily. He becomes expert at handling fractions and all kinds of difficult calculations. Thus, the Mahatmas, too, begin at one when they teach, or choose to begin at a hundred!

'Yathaa vivikttam yadvaktram grihneemo yukttisambhavaat – whichever person has the desire to understand from whichever method – whichever resolve comes out of their mouth – I absorb it correctly. The reason is, by their reasoning, every *paksha* (side of argument) has its own rationale. There is no cause for dispute in this. Nothing exists, which does not have a valid reason for its existence.'

There are broadcasting stations at different places in the world. You can hear their broadcast by taking the needle of your radio to that point. In the same way, there are methods spread over the akash for the confirmation of all things, because everything is the form of the Ishwara. Any object can be established as the Ishwara. You have to take your brain

to the condition where the methods of that meter can come to you automatically.

These are not the thoughts of any individual. What happens is that at times, when speaking on the bhava of the Shastras, or during a theological discussion, or when writing, giving a discourse, or emphasizing a particular principle, the yuktis are mostly unplanned; some come spontaneously.

The yuktis are all in the srishti. What is your brain connected to? If you brain is that of a *gubrail* – a worm that is attracted to excreta – then the yukti of being dukhi will be stronger in you. You will focus on the things that ought to give you dukha. This is a sign of misfortune.

If your brain is healthy you will think about the sukha you get from different sources. You will think about the advantages in your life, and feel sukhi. There is not a single day, not a single place, and not a single action that doesn't contain sukha as well as dukha. Where does your eye linger? Does it linger on the dirt or on the beauty?

There is a story in the Parasbhaga. Two Sants were going somewhere. A dead dog was lying on the road. One Sant said, 'Rama-Rama! Just see that dead dog lying on the road! How bad it smells!' The other Sant said, 'just see how white and shining its teeth are. Had it not done some punya in its past life, how could it get such beautiful white teeth?'

The attention of one Sant went to the bad smell and the attention of the other Sant went to the beautiful teeth. One saw the dirt and the other saw the beauty.

Now, observe where your attention goes to.

So, every person has a yukti for thinking and saying the things their mind goes to.

There is a story in the Bhagwat that when Naradji was five years old his mother died of snake bite. Naradji said, 'Bhagwan did a great kripa on me.' I do not mean to say that everybody should consider it a kripa when their mother dies! A mother is a very good thing. May everybody's mother live long! Naradji, however, saw Bhagwan's kripa even in the death of his mother.

And, what if it had been someone who was opposed to Bhagwan? He would have said, 'Rama-Rama! Bhagwan is very unjust to let a five year old become an orphan. What kind of Bhagwan is He? He has no compassion in His hriday!'

So, if there is prema in your hriday, give praise to Bhagwan. If there is dvesha, criticize Him. This is a matter of your prema. If you want to make your heart good, see the good; if you want to make your heart bad, see the bad.

Anaadyavidyaayukttasya purushasyaatmave`danam,

svato na sambhavaadanyastattvagno gnaanado bhave`t.

(11. 22. 10)

Bhagwan gave some examples as to how the number of the Tattvas are said to be different by different people. First, He spoke of twenty eight Tattvas, which include the three gunas of Prakriti. The three gunas are not considered to be separate in the principle of Kapil; they come within Prakriti. Therefore, the principle of Sankhya – the Sankhya mata – says that the Tattvas are twenty five.

Then, Bhagwan said that the Tattvas should be twenty six.

Why should they be twenty six?

'Anaadyavidyaa yukttasya purushasyaatmave`danam, svato na sambhavam' – this Purusha, this jeeva – in Sanskrit, 'purusha' does not mean a man the way it does in Hindi. It means a jeeva, whether the shareer is that of a man or woman; the Atma is in both. The Atma is the Purusha. It is chetan. It is the drashta. However, it is attached to avidya, which is anadi. So, it does not know its shuddha swarup. Now, how can the jeeva get Gnan?

'Svato na sambhavaat' – Gnan cannot be obtained by itself because avidya is anadi. Avidya has not been destroyed up to now. Had it been destroyed you would never have considered yourself to be a shareer. The sign of a person whose agnan is destroyed is that he does not consider himself to be his deha.

The deha is a pile of garbage. It is a bundle of bones, flesh and skin, excreta and urine and other impure substances. It cannot be the real 'I' of a manushya. Even so, this agnan has been there since time immemorial, and the jeeva believes that he is the shareer.

In that case, how can a jeeva get Atmagnan?

'Anyah tattvagno gnaanado bhave`t' – prokttah anye`naiva gnaanaaya shre`shthah – a sarvagna Ishwara is needed for giving Tattvagnan to the jeeva. Only that Ishwara, who is Tattvagna – who is sarvagna, can give this Gnan to the jeeva.

The fact is the Ishwara is the one who frees the jeeva from the bandhan of this sansara. So, the interactive Ishwara is the Guru. Only he frees you

from the bondage of agnan. The other Ishwara is *praatibhaasika* – illusionary. The pratibhasik Ishwara is our Atma.

In the Paramartha, our Atma is the Ishwara. In vyavhar our Guru is the Ishwara. And for upasana there are different Ishwaras in the pratibhasik satta.

Whichever antahkarana becomes shuddha – the padartha is purified – each is the Ishwara. That is why there is a need for a Tattvagna who can give Gnan, and that is the twenty sixth Tattva. Therefore, twenty five Tattvas are no enough; the twenty sixth Tattva is necessary.

Now, one person said, 'no-no! There is no need for the twenty sixth Tattva. We can manage with twenty five.'

How?

Purushe`shvarayoratra na vailakshanyamanvapi,

tadanyakalpanaapaarthaa gnaanam cha prakrite`rgunah.

(11.22. 11)

Bhagwan now confirms the twenty five Tattvas. If you think about this, what is the difference between the jeeva who gets Gnan and the Ishwara who gives Gnan – and the shishya who gets Gnan and the Guru who gives Gnan?

The chetan that is the Guru is the chetan that is the shishya – and the chetan that is the Ishwara is the chetan that is the jeeva. There is not even an iota of difference in the chetan.

As long as you have agnan about your Atma, that paroksha Brahman is called the Ishwara. The Ishwara is the name of the unknown Atma, and

the Brahman is the name of the sakshat Atma. If you don't know your Self, He is sarvagna, sarva-shaktimaan, paripoorna, abhinna-nimitta-upadan karana of this jagat, and is called the Ishwara.

The Ishwara is the name of the Self you don't know; and, when you know your Self, the name of your Self is the Brahman!

Thus, there is not even an iota of difference between the Atma and the Paramatma. Each is what the other is. *'Tadanyakalpanaapaarthaa'* – because they are one in the form of the chid; meaning pure consciousness. To think that the Ishwara is separate from the jeeva and the jeeva is separate from the Ishwara is pure kalpana, pure imagination. So, don't accept the Tattvas as twenty six, accept them as twenty five.

Now, the Gnan given by Guruji – or the Ishwara – is also a Tattva. Accept this as the twenty sixth Tattva. If you believe that there are twenty six Tattvas from the start, accept this as the twenty seventh. If you believe the Tattvas to be twenty five, that is incorrect. You will have to accept them to be twenty six. If you believe them to be twenty six, that is also incorrect; you will have to accept them to be twenty seven.

'Gnaanam cha prakrite`rgunah' – Gnan is the Mahat Tattva that is the result of Prakriti. It is buddhi. That means Gnan is a vritti created by the Mahavakyas, and negated when a person gets Brahmagnan.

Therefore, there is no separate Tattva called Gnan.

Both the groups who accept the Tattvas as being twenty five and twenty six are wrong.

Prakritirgunasaamyam vai prakriti`rnaatmano gunaah,

sattvam rajastama iti sthityutpattyantahe`tavah.

Sattvam gnaanam rajah karma tamoagnaanamihochyate`,

gunavyatikarah kaalah svabhaavah sootrame`va cha.

(11. 22. 12-13)

Bhagwan asked, 'why do you consider Gnan to be a guna of Prakriti? It is the Dharma of a jeeva – it is the nature of the jeeva to know. A person experiences "I am a gnani; I have gnan." Nobody feels that this is gnan about Prakriti, because Prakriti is a state in which the three gunas are balanced in equal proportions. Therefore, these gunas belong to Prakriti. They are not in the Atma. The gunas include Sattvaguna. The Atma is the akarta – it is not the doer; Prakriti is the doer.

These gunas are the basic cause of creation, sustenance and merging; and thus, the Atma is not the ashray of the gunas; Prakriti is. Gnan-guna is also an attribute of Prakriti. Hence, Gnan is the name of the vritti of Sattvaguna, and it comes under Prakriti. Karma is the name of the vritti of Rajoguna and also comes under Prakriti. So does agnan, which is a name of the vritti of Tamoguna. Thus, karma, agnan and gnan are all three, within the field of Prakriti.

Very well, but there remains a Tattva called kaala and a Tattva called *svabhaava* – meaning, the basic nature of a vastu. In that case, will the number of Tattvas increase?

No, both these are included in the field of Prakriti. In what will you immerse kaala? Kaala has to be immersed in the Ishwara. *'Kaalosmi lokakshayakritpravriddhah' (Gita 11. 32).* Bhagwan has said, 'kaala is not a separate substance; it is I who manifest in the form of kaala. *Mrityusarvaharashchaaham* – I am the mrityu who snatches everybody.

Amritam chaiva mrityushcha sadasachchaahamarjuna – I am the amrita and I am also mrityu, Arjuna.'

Even great bhaktarajs fear mrityu.

Why do they fear mrityu?

It is because they don't recognize Bhagwan in the form of mrityu; in the form of kaala.

Children knead dough and make forms of a man and a woman and have a mock marriage ceremony. Then they mix up the dough again. The dough is in the hands of children. They play with it. In the same way this srishti – *'kaalah gunaanaam avyatikarah'* – gives up its state of equal balance and becomes dominated by Sattvaguna. Then it is called the Mahat-Tattva. When it is dominated by Rajoguna it is called ahankara, and when it is dominated by Tamoguna it is called the pancha tanmatras. Or else, Gnan comes into one ahankara with the predominance of Sattva, kriya comes with the predominance of Rajas and dravya comes with the predominance of Tamas. And, it is the Ishwara who does – or gets done – all this, in the form of kaala. Thus, there is no vastu called kaala that is separate from the Ishwara.

Someone may say, 'my brother, the svabhava is different, isn't it?'

No; there is no separate thing as svabhava. It is the sutra – the Mahat Tattva – that is called svabhava. It is what keeps all the shaktis within itself.

This is how Gnan and all the other Tattvas are merged into one another in such a way that their numbers are reduced sometimes, and increased sometimes by separating the Tattvas. The difference is in the style of

explaining. Don't think that Kapil, Kanad, and the others – who seem to disagree on the subject – were agnani. That is not the case. It is just that their logic was different. They spoke from different viewpoints.

Look, our people in Vrindavan who do bhajan with a *sakhee-bhaava* – meaning, the feeling of being Bhagwan's lady friend – say that the Sakhi-bhava is no ordinary bhava. Shivaji cannot enter in the leela of the Sakhi-bhava. Nor can Brahmaji or Naradji. They indication is, 'they cannot enter, but we can.' And they claim that there is no abhiman in Bhakti-bhava! So – are their claims sheer humility? Thus, each person has their own *drishtikona* – their own viewpoint. When you go deep into it, it is one Tattva, one sanskara, one stream that emerges everywhere.

The Vedantis say, 'they are *madhyam adhikari, manda adhikari* – meaning, they are adhikaris of a medium or dull level. We are uttam adhikaris.'

Very well, you are uttam adhikaris; but, when the abhiman of being an uttam adhikari gets attached to you, where does the Brahman remain? The anantata of the Brahman is cut away at the slightest hint of abhiman. Abhiman can endure neither in Bhakti, nor in Vedanta. Therefore, the Shastras decide about the Tattvas after taking all these factors into consideration. All these Mahatmas – Gautam, Kanad, Gemini, Vyasa and others speak from different angles, but they all know that the Paramatma is one.

Purushah prakritirvyakttamahankaaro nabhoanilah,

jyotiraapah kshitiriti tattvaanyukttaani me` nava.

(11. 22. 14)

Bhagwan then explained what the nine Tattvas are.

'Purushah' – one is the Purusha. Even in the Purusha you have to accept two – one is the Parameshwara and the other is the jeeva. After the Purusha comes Prakriti, and then the *avyakta*; meaning the Mahat-Tattva. Then come ahankara, akash, vayu, teja, jala and the prithivi. These are the nine Tattvas.

Shrotram tvagdarshanam ghraano jihve`ti gnaanashakttayah,

vaakyaanyupasthapaayvanghrikarmaanyaangobhayam manah.

(11. 22. 15)

The shakti of Gnan manifests in five ways in the shareer. To hear, touch, see, smell, and taste. The karma-shakti also manifests in five ways – to speak, hold, use of the organ of reproduction, the anus, and use the legs. And, *'ubhayam manah'* – the mana is common in all. This is how the Tattvas become eleven.

Shabdah sparsho raso gandho roopam che`tyarthajaatayah,

gatyuktyutsargashilpaani karmaayatanasiddhayah.

(11. 22. 16)

The groups of the vishays are the shabda, sparsha, rasa, gandha and roop. They are absorbed by the five gnanendriyas, walking, talking, procreation, discarding excreta and work done with the karmendriyas.

Sargaadau prakritirhyasya kaaryakaaranaroopinee,

sattvaadibhirgunairdhatte` purushoavyaktta eekshate`.

(11. 22. 17)

Thus, the twenty five, twenty six, and twenty eight Tattvas are there, is their *mata* – opinions – caused by the difference in the method of establishing. After explaining this Bhagwan spoke about the purport of the different matas.

'Kaarya' means, the sixteen karyas from the akash to the mana. And *'kaarana'* means, the seven Tattvas of the Mahat etc, and the Prakriti that comes as its forms and upholds the different states at the beginning of the srishti. Prakriti is the upadan karana – the basic matter of which this creation is made, whereas the Purusha is the drashta who is not subject to change.

Thus it is established that the Purusha is also the drashta of Prakriti.

The meaning of this is that, which is known, is the karya of Prakriti; and the knower is the Purusha, the Atma. It is 'I'. This is how the vivek of the Prakriti and Purusha should be done. Be careful not to get trapped in the snare of *praakrita-apraakrita* (effect of Prakriti and that, which is beyond the power of Prakriti).

Imagine that I have a square object in my hand. I won't know what it is until my eyes see it. The faculty of touch will tell me that it is hard. My nose will tell me whether it has any smell or not. If there is any taste in it, my tongue can give that information. All my indriyas are needed for the object to be known.

That, which the jeeva knows is called the 'jada', and the knower is called 'chetan'.

Someone may ask, 'I know women and men, husband and wife, children and others – are they all jada?'

Yes, my brother. All that you know is jada. With your eyes you will see only the bones, flesh and skin. The eyes cannot see the chetan. The chetan cannot be tasted by the tongue or smelled by the nose. The indriyas can know only the jada. So, a person who wants to be seen by others – who feels that he will be known in society when other people notice him – is called jada.

To know the chetan that is your Self, you don't need any other. The one who sees some other vastu through his indriyas is called a jeeva. And the one who does not use indriyas to know the indriyas, mana and antahkarana is called the drashta, the sakshi.

Reasoning, however, can give only the experience 'I am the drashta – the sakshi – of all. I exist. I know, and, I am loved.' So, all the instruments are related only to the drishya. A person whose antahkarana is ashuddha can obtain knowledge about the drishya, but he can't obtain Gnan about the drashta. Only a person whose antahkarana is shuddha can obtain Gnan about the drashta.

The Gnan that the drashta is the anant Brahman cannot be obtained by any yukti, buddhi, or vritti – laukika or alaukika.

Shravan gives Gnan – or, shravan accompanied by nididhyasana gives Gnan – these are the two pakshas in this.

The paksha of the Bhamatikara is that shravan is an anga, and nididhyasana is the angi. When a person does shravan and manan, the highest vritti is created by nididhyasana. Then the person gets the sakshatkara of the Tattva.

The mata of the Vivarnakara is that shravan is the angi and nididhyasana is the anga. That means the purpose of manan and nididhyasana is to

remove sanshay, viparyay, etc. Shravan is enough by itself, to remove agnan; not Gnan obtained by shravan – shravan itself removes agnan!

The actual fact is that this drashta Purusha is chetan. Whatever is known by him – laukika or alaukika or paralaukika – whatever is a vishay of anubhav, will be called the drishya. The one who shows the drishya is called the Atma, and, the one who knows is the Brahman. The Brahman is not fragmented by desha-kaala-vastu, or by the sajaatiya, vijaatiya, svagata bheda.

And that, which is known is a superimposition that is mere perception without any substance.

This is how the vivek of the Purusha and the Prakriti is done.

Vyakttaadayo vikurvaanaa dhaatavah purushe`kshayaa,

labdhaveeryaah srijantyandam samhataa prakriti`rbalaat.

(11. 22. 18)

Next, Bhagwan described how the vyakta Mahat-Tattva and other primary substances that are created from Prakriti gain shakti from the drishti of the Purusha, and mingle among themselves. They use the power of Prakriti, take the ashray of Prakriti, and create the karya of the form of the Brahmanda.

Saptaiva dhaatava iti tatraarthaah pancha khaadayah,

gnaanamaatmobhayaadhaarastato de`he`ndriyaasavah.

(11. 22. 19)

Some people say there are seven Tattvas. What are these seven Tattvas?

The seven Tattvas include the pancha bhoota like the akash etc. The drashta jeeva is added, and then there is the Parameshwara who is the *aadhaara* – the base – of both. The mana and the indriyas are created from the pancha bhoota, and the jeeva sits in them as the bhokta. The Ishwara gives impetus to all. Thus, there are only seven Tattvas.

Shadityatraapi bhootaani pancha shashthah parah pumaan,

tairyuktta aatmasambhootaih srishtve`dam samupaavishat.

(11. 22.20)

Someone said, 'there are only six Tattvas, not seven.'

Very well; but please explain how there are only six.

There are the five mahabhoota and the sixth Tattva is the Parampurusha Paramatma. That Paramatma combines with the pancha bhoota that have been created by Him, and creates the deha. Then He enters the deha.

Chatvaarye`ve`ti tatraapi te`ja aapoannamaatmaanah,

jaataani tairidam jaatam janmaavayavinah khalu.

(11. 22. 21)

Some people say that the Tattvas are no more than four. The *trivrittikaran* – creation of three vrittis – given in the Shastras is that three Tattvas come out of the Atma – teja, jala and prithivi. The gati in them is called the vayu. The akash is their adhara. Thus, the vayu and akash are not separate Tattvas. The akash is imagined as the adhara, and the vayu as gati.

I have lived among Sadhus since my childhood. I have heard such kalpanas that there is no question of any dispute.

I went to see one Sadhu. He asked me, 'do you know how this srishti happened?'

'Maharaj, how will I know? You know.'

'Look,' he said. 'I will tell you. A thought came to the Ishwara, to make the srishti. So, He made dust, but the dust would fly and scatter, so He made jala to bind it. The dust became so wet that He could not make any shape in it, so He created agni to dry it. However, the agni would not flare up, so He blew on it, and vayu was created.

Then, when the toys were made, the question arose as where they should be kept. Bhagwan's toys were the infinite number of Brahmandas. The akash was created for them to be kept in. However, they began to get stuck together in the akash. So, Bhagwan put shakti into them and they began to move erratically. Then He put His sankalpa into them. Even then, He got no enjoyment from them, and finally He entered into them! That is how this srishti was created,'

Thus, the Parameshwara's shanta state is called the akash and His state of running is called the vayu. The heat generated by His running is called the agni, and the perspiration caused by the heat is called jala. The prithivi was created when the perspiration dried. This is how the pancha bhoota were made.

What is all this talk? Actually, this srishti that is in the Parabrahm Paramatma is not a Tattva. It is not a vastu. We see it from the drishti of a manushya. When we have to describe the srishti with the *ape`kshaa* –

relationship – with the Paramatma, nothing exists in the infinite akash, except this kalpana.

'Chatvaarye`ve`ti tatraapi te`ja aapoannamaatmanah' – when four Tattvas are accepted, there are only three bhoota – teja, jala and prithivi. Everything in this srishti is made from these.

After this, Bhagwan talks about the people who accept seventeen Tattvas.

Sankhyaane` saptadashake` bhootamaatre`ndriyaani cha,

pancha panchaikamanasaa aatmaa saptadashah smritah.

(11. 22. 22)

'If you want to count the Tattvas as seventeen, there are the five pancha bhoota, their five tanmatras, the five indriyas and the mana. These make sixteen. The seventeenth is the Atma. The jeeva and the Ishwara are included in the Atma; there is no bheda in them.'

Very well; how will you calculate sixteen Tattvas?

Tadvatshodashasankhyaane` aatmaiva mana uchyate`,

bhoote`ndriyaani panchaiva mana aatmaa trayodasha.

(11. 22. 23)

'When you do a sankalpa, the name of the Atma becomes the mana. Then, the Tattvas are reduced from seventeen to sixteen.

And, if you want to make it thirteen Tattvas, make the pancha bhoota and pancha tanmatras one – they come to five. Add the five

gnanendriyas, one mana, and the Atma or Paramatma. This comes to a total of thirteen Tattvas.'

E`kaadashatva aatmaasau mahaabhoote`ndriyaani cha,

ashtau prakritayashchaiva purushashcha nave`tyatha.

(11. 22. 24)

'If you accept the Tattvas as eleven, the calculation is: one Atma-Paramatma, the pancha bhoota, and the five gnanendriyas – these make eleven Tattvas.

People who believe there are nine Tattvas accept the Prakriti, Mahat-Tattva, ahankara, and the pancha tanmatras. These eight are the Prakriti, and the ninth is the Purusha.'

Iti naanaaprasankhyaanam tattvaanaamrishibhih kritam,

sarvam nyaayyam yukttimattvaadvidushaam kimashobhanam.

(11. 22. 25)

Don't quarrel over these calculations of Tattvas. People say one, or two, or three, or four as per their kalpana. If it is one, it is the Parameshwara's Maya. With Maya you can say one foot or ten feet or a hundred feet – it makes no difference what you say or see, in Maya.

The other factor is the kalpana of the individual. In actual fact everything is the Paramatma alone. This fact has been explained in a very beautiful way. The bheda is in the language used, not in the Tattvas. It is only the style that is different; there is no difference in the asanga Paramatma.

Thus, *'rishibhih'* – the mantra-drashta Rishis – have made different calculations of the Tattvas. In this – *'sarvam nyaayyam yukttimatvaat'* – everything is correct; all the logical conclusions are valid, because the Paramatma's quality of being advitiya is not questioned. Each point was explained to each person according to the adhikari bheda.

In the principle of Vedanta it is decided that we do not have any insistence about using only one method of explaining things. If talking to a child we explain the matter in terms that a child can understand. Some people explain lovingly and some people are stern. Styles differ. Therefore, *'sarvam nyaayaam'* – all the methods are logical.

How?

Because, there is a yukti in every paksha – *'yukttimattvaat'.* And, *'vidushaam kim ashobhanam'* – for those who know that everything is the Paramatma, there is nothing that is not beautiful or not shuddha. They accept everything people say. If they place a lump of clay and say, 'this is the Brahman', and you do its puja, you will get the Brahman.

A person who has obtained the sakshatkara of that everything is the Brahman can show anything to any adhikari, at any time, at any place, saying, 'this is the Brahman.' The person will be able to see the Brahman. *'Vaayu tvame`va pratyaksham brahmaasi* – He Vayu Devta! You are the Brahman incarnate.' *'Bhoorasi bhoomirasi dhritirasi* – You are the prithivi, You are the teja, You are the jala.' *'Balamasi balam me` broohi, kam brahma, kham brahma.* You are power, in every form.'

In this way, everything is the Paramatma from the Tattva-drishti. As for the rest – all Dharma-adharma, akara-vikar, etc are for explaining the Brahman.

- The vivek of the Prakriti-Purusha.

If Dharma was to be confined to one kriya – that doing this is Dharma – then, that kriya would be established as the Satya. The quality of being the Satya of the Tattva will not be established as the advitiya Satya. That is why the same kriya becomes Dharma at some time and adharma at another time; Dharma at one place and adharma at another place; Dharma for one person and adharma for another person.

In that case, what is the real Dharma?

The real Dharma is the Brahman. There is no real Dharma apart from the Paramatma. That means, the *lakshyaartha* – the indication – of the word 'Dharma' is also only the Brahman, because the meaning of the words is mutually contradictory. It is mere Maya.

In the same way, which is the Paramatma's real akara?

'If a niyam was to be made that only one akara is the real akara, then only that akara will be accepted as true. The Brahman that is the adhishthana of all the akaras will not be established. So, for the sake of upasana, the Brahman is present in all the akaras.

However, to decide about the Tattva, the Brahman is beyond all akaras, and also present in all akaras. It is also something that should be kept in mind that the Paramatma is advitiya. No mata disputes this. Whether you accept the number of Tattvas as two, three, four, twenty, thirty six, twenty eight or any other number, they are Tattvas that are known by the indriyas and the mana.'

What does that mean? You say, Yourself, that the Tattvas are twenty six, and that the Paramatma is advitiya.

‘O My brother! The number twenty six is of Maya! Had these numbers been true, how could the Paramatma be one and advitiya? And, if I am to tell you the calculation of Maya I can tell you as many numbers as I want! Yet, it is true that the numbers given in the different matas have to be related to this srishti, and that is something that requires great learning.’

Uddhav uvaacha

Prakritih purushashchobhau yadyapyaatmavilakshanau,

anyonyaapaashrayaat krishna drishyate` na bhidaa tayoh,

prakritau lakshyate` hyaatmaa prakritishcha tathaatmani.

E`vam me` pundareekaaksha mahaantam sanshayam hridi,

chhe`ttumarhasi sarvagna vachobhirnayanaipunaih.

(11. 22. 26-27)

Uddhavaji is a form of Brahmaji. Just as Narayana gave the upadesh of Gnan to Brahmaji, here it is Shri Krishna in place of Narayana, and Uddhavaji in place of Brahmaji. Thus, just as Brahmaji obtained Gnan from Narayana, Narayana – in the form of Shri Krishna – is giving upadesh to Brahma in the form of Uddhava.

Uddhavaji is the *aave`sha-avataara* – a temporary manifestation of Brahma.

What is this avesha Avatar?

When Brahmaji stole the cowherd boys and calves, he became an offender – an *aparaadhee* – against Vraja. When Shri Krishna began to

send Uddhava to Vrindavan to counsel the gopis, Brahmaji thought, 'this is a good opportunity to do some seva of the people of Vraja.' He was too ashamed to go to Vraja as himself, so he pervaded Uddhavaji's shareer. He experienced great joy in Vraja. When Uddhavaji returned to Shri Krishna, he stayed on with Him, and at the end, Shri Krishna gave him the upadesh of Tattvagnan.

The Uddhava who went to Vraja was not a Tattvagnani – he was a Pundit. All his learning was swept away before the prema of the gopis. All his life he had prema for Shri Krishna. Then, Shri Krishna gave him Tattvagnan just before leaving this prithivi.

Uddhavaji placed this question, 'I have understood that the Prakriti and the Purusha are different by nature – their natures are different. The Atma is one, whereas Prakriti has many forms. The Purusha is chetan and Prakriti is jada. The Purusha is the drashta and the Prakriti is the drishya. The Purusha is *aparinaami* – unchanging – while the Prakriti changes constantly. Thus, they are different by nature.

However, *anyonyaapaashrayaat krishna drishyate` na bhidaa tayoh…….'*

The meaning of the word 'krishna' is 'one who attracts others'.

'So, sweet Krishna! The Prakriti and the Purusha have become intermingled so thoroughly that the difference in them cannot be seen.'

Where have the Prakriti and Purusha intermingled?

Look at your swarup. Your actual 'I' is the Purusha. The mana, buddhi, indriyas and shareer are called the Prakriti. Now, the shareer cannot be known without the Atma. When you sit down to separate the two,

'drishyate` na bhidaa tayoh' – even very intelligent people fail to understand the difference.

It is the work of Prakriti when people refer to their shareer as 'I'. 'I am dark, I am fair. I am thin, I am fat. I carry a great burden. I have great vision. I make great sankalpas. I ponder on profound matters.' The Atma merges into the Prakriti and believes the work of Prakriti to be its work. And Prakriti mixes with the Atma in such a way that she begins to consider herself to be the svayam-prakash chetan.

This is called, *'anyonyadharmaadhyaasa'* – the illusion of being what one is not.

'Prakrito lakshyate` hyaatmaa prakritishcha tathaaaatmani' – the Atma is seen in this Prakriti, and Prakriti is seen in the Atma. 'This' becomes 'I', and 'I' becomes 'this'. The vivek of 'I' and 'this' is lost.

A vulture flies very high in the sky, but when it looks down its eye is on the piece of meat. In the same way, by doing the vivek, 'I am not the deha, I am the drashta,' when a person falls, he falls again into the deha.

This is why Uddhavaji asked, '*e`vam me` pundareekaaksha mahaantam sanshayam hridi* – He Kamalanayan! There is a great doubt in my hriday. You are the sarvagna – *chhe`ttumarhasi sarvagna vachobhirnayanaipunaih* – please cut away my doubt with Your vani, which is always just.'

What should a person's vani be like?

The vani should not be limited to creating shraddha. It should also be filled with ethics and logic, so that the purport id grasped properly.

Tvatto gnaanam hi jeevaanaam pramoshaste`atra shakttitah,

tvame`va hyaatmamaayaa yaa gatim ve`ttha na chaaparah.

(11. 22. 28)

'All right, My brother, go to some other Brahmagnani. He will explain how to separate the Prakriti from the Purusha.'

Uddhavaji said, 'I will not go to any other. The jeeva gets Gnan from Your shakti. It is by Your shakti that the agnan of a jeeva is destroyed.'

It is written in the Gita, *'mattah smritirgnaanamapohanamcha' (15. 15).* A commentary on the Gita was being written once. When they came to *'mattah smritirgnaanamapohanamcha* – it is by Me that people get *smriti* – memory – and it is by Me that they get Gnan and also *apohanam* – meaning, the destruction of smriti and Gnan also happens by Me.' The commentators felt afraid. They said, 'Rama-Rama! Bhagwan gives *vismriti* – He destroys smriti! He gives agnan! How can we write this? It is not proper to place the responsibility of this on the Ishwara!'

Look; 'Gnan' means 'jagrit' – the waking state. It is by the shakti of the Paramatma that the jagrit avastha comes into our jeevan, and we get the prakash of awareness. 'Smriti' means svapna – a dream. So, it is by the shakti of the Paramatma that dreams come into our jeevan, and are seen by us. 'Apohanam' means, disdaining the state of jagrit and svapna – meaning the state of agnan. That means, the state of sushupti, when a person is in a deep sleep and not aware of anything. That means sushupti also comes from that Paramatma.

Oh my brother! It is He who makes us remember and it is He who makes us forget!

Now, Maharaj, the people who were writing the commentary on the Gita refused to accept this statement of Shri Krishna! Shri Gaurishankar Goenka, a Marwari scholar of Sanskrit who lived in Kashi showed them a shloka from the Bhagwat where the same thing is said. 'Look,' he said. 'It is clearly written here – *"tvatto gnaanam hi jeevaanaam* – He Krishna, the Gnan a jeeva gets comes from You. *Pramoshaste`atra shakttitah* – the disappearance of Gnan is also cause by Your shakti. Therefore, *tvame`va hyaatmamaayaayaa gatim ve`tha na chaaparah* – You alone know the gati of Your Maya; nobody else does. Since You are before me, how can I go to any other to ask about this?"

Tuma taji aura kauna pe` jaaun? Kaise` dooje` haatha bikaaun? There is no other who can tell me about these hidden matters.'

Shreebhagavaanuvacaha

Prakrittih purushashche`ti vikalpah purusharshabha,

e`sha vaikaarikah sargo gunavyatikaraatmakah.

(11. 22. 29)

Shri Krishna said, 'this Purusha is nirvikar – he is not subject to change; and Prakriti has vikar; she changes constantly. The Purusha is one and Prakriti is multifaceted. The Purusha is nirapeksha – not dependent on any other; but Prakriti is sapeksha.'

What is the meaning of nirapeksha-sapeksha?

If I exist I will know things. I can know my shareer only if I exist. If I don't exist, who will know the shareer? The shareer does not know itself; it is I who knows the shareer. The shareer knows neither itself nor me. I know myself as well as the shareer. Hence, I am not dependent on the shareer,

but the shareer is dependent on me. I am the nirapeksha chetan whereas the shareer is jada.

Bhagwan explained that a total separation of the Purusha and the Prakriti – of the Atma and the shareer – should be done first.

Why?

The word Prakriti conveys the conglomeration of the deha etc, which are vikari. Sarga means srishti. This deha and the things connected to it are a *sanghaata* – they are a conglomeration – that comes out from a drop of water.

Where are the hands, feet, nose, ears, eyes, etc in that drop of water? Tell the scientists to analyze it and say where the buddhi sits in it, and where dreams sit in it? This is called *'achintya rachanaa'* – a creation that is beyond imagination.

How is it made?

Bhagwan said, *'gunavyatikaraatmakah* – the three gunas – Sattva, Raja and Tama – create the sarga that has vikars, by the disturbance in their balance. The dehas etc keep getting created and destroyed in Prakriti; the Purusha remains unchanged and unaffected.'

Mamaanga maayaa gunamayyane`kadhaa vikalpabuddhishcha gunairvidhatte`,

vaikaarikastrividhoadhyaatmame`ka – mathaadhidaiva – madhibhootamanyat.

(11. 22. 30)

Next Bhagwan explained how the bheda and the buddhi regarding the bheda are created.

‘My dear Uddhava! My Maya is made of the gunas and has many forms. It creates the bheda and the buddhi about them. This srishti is in a constant state of change. It has three forms – the adhyatma, the adhidaiva and the adhibhoota.’

Consider it this way – there is a flower, and I can see it. The flower can be seen, but can it see? No, it does not have the capacity to see. What has the capacity to see? The eye has the capacity to see, and the eye is connected to the ‘I’.

The instruments in the shareer are called the adhyatma. The external objects that are perceived are called the adhibhoota. And the power the indriyas get from the entirety of this creation are called the adhidaiva. The Surya Devta assumes a tiny form and abides inside the eye – that is the adhidaiva.

The samashti-roop – the form of the entirety – of the adhyatma is Brahma, the Mahat-Tattva. The samashti-roop of the adhidaiva is the Ishwara, and the samashti-roop of the adhibhoota is Prakriti.

You can understand it this way – that, in which the adhibhoota contracts and abides, is called the Virat – the Ishwara’s universal form. That in which the adhidaiva contracts and abides is called the Ishwara, and that, in which the adhyatma gives up its own form and establishes itself, is called the Brahman.

The Atma and the Brahman are one.

Bhagwan clarified this further.

Drigroopamaarkam vapuratra randhre` parasparam sidhyati yah svatah khe`,

aatmaa yade`shaamapro ya aadyah
svayaanubhootyaakhilasiddhasidhhih,

e`vam tvagaadi shravanaadi chakshurjihvaadi naasaadi cha
chittayakttam.

(11. 22. 31)

Now, *'drik adhyaatmam'* – our eyes are the adhyatma, and the roop seen by them is the adhibhoota, and the ansha of Surya Devta in the pupil of the eye is called the adhidaiva. All three are mutually co-dependent, mutually sapeksha. What will the eyes see if there is no roop? Who will see the roop if there are no eyes? And, how can the eyes see the roop of there is no light?

However, where the independent vastu is concerned, it is not connected to the eyes; it is self-evident. It reveals Itself. The Atma is the globe of the Surya – it is independent. Even though it is an object of the eyes it needs no assistance from any other to be seen.

Bhagwan explained that there is no vikar in the Atma because the Atma is the original karana of the adhyatma, adhidaiva and adhibhoota. The Atma is not subject to change. It is in all and yet it is separate from all. It is svayam-prakash; self effulgent, needing no external source of light to be seen. Its existence is self-evident. Everything that is established in the world is established in the prakash of the Atma.

Somebody said, 'my brother, I have seen the Ishwara.'

So, you saw; how would the Ishwara be seen if you didn't look? Therefore, the 'you' who sees, is necessary.

Somebody said, 'I saw agnan.'

So, it was you who saw agnan. Therefore, everything is established by the Atma. Nothing could be established if there was no Atma. The Atma is the adi of everything, and everything is established by your own anubhav.

For example, the *tvachaa* (skin; sense of touch) establishes whether an object is soft or hard. What is the tvacha established by? It is established by the vayu. So, the vayu is the adhidaiva, the tvacha is the adhyatma and the soft or hard object if the adhibhoota. Very well; how are all three established? They are established by the Atma. If the Atma is not there, what is soft and what is hard? What is the tvacha and what is the vayu?

'Shravanaadi' – sound is established by the ear. However if there is no *avakaasha* – no empty space – between the sound and the ear, would you be able to hear the sound? No, you wouldn't. Thus, *dishaa* (the directions) is the avakash Devta, the shabda becomes the adhibhoota and the ear becomes the adhyatma. All three may be there, but can they be established if there is no Atma?

'Akhilasiddhasiddhih' – everything that is established is established through the Atma. What applies to the eyes also applies to the tongue and the other indriyas, to the extent that even the chitta, mana, buddhi and ahankara have adhyatma. They have a Devta and they have the adhibhoota. The chitta is the adhyatma, that, which is known by the chitta, is the adhibhoota, and the Devta of the chitta is Vasudev.

The mana is the adhyatma, that, which is pondered upon by the mana is the adhibhoota, and the Chandrama is the Devta of the mana.

The buddhi is the adhyatma, what the buddhi absorbs is the adhibhoota, and Brahma is the Devta of the buddhi.

The ahankara is the adhyatma, that of which a person has ahankara is the adhibhoota, and the Devta of the ahankara is Rudra.

Yoasau gunakshobhakrito vikaarah pradhaanamoolaanmahatah prasootah,

aham trivrinmohavikalpahe`turvaikaarikastaamasa e`ndriyashcha.

(11.22. 32)

You have explained this separateness, Maharaj, that the adhyatma, adhidaiva, and adhibhoota are three kinds of prapanch. The Atma is separate from them. How can we get the sakshatkara of the Atma?

Bhagwan said, 'the sakshatkara of the Atma is attained only after ahankara is removed.' Ahankara means –*aham-karana* – to create the 'Aham', meaning the pride of being the doer. It is not the original Aham, meaning, the Self that is the Atma. This Aham is making something that is not the Aham the Aham.

This deha of yours is parichhinna – it is not the Aham, but you have made it your Aham. This is called ahankara. 'So, when you stop considering your deha to be your Atma, you will get the sakshatkara of your Atma.'

How will that happen?

'It will happen when the vikalpa – the alternatives – of the adhyatma, adhidaiva and adhibhoota are removed.'

Bhagwan elaborated on this. 'If you give this some thought, the basic upadan that creates agitation in the gunas – agitation is caused by the Parameshwara, or, it is caused by the Pradhan – which is a form of kaala. From that Pradhan Prakriti comes the Mahat-Tattva, and the Mahat-Tattva creates a vikar called the ahankara.

This ahankara is of three kinds – taijas, vaikarik, and tamas. It is this that is the cause of the vikalpas of the adhyatma, adhidaiva and adhibhoota. Separate the Purusha from these three. The Atma is trapped in the ahankara. Separate your Atma from the *aindriya* – meaning, from the taijas, vaikarik and tamas ahankaras.

This means that this deha – which is made of Tamoguna's panch tanmatras – is not you. It is not your Aham. And, the karmas done by the karmendriyas are not done by you. Nor are you the Gnan obtained by the gnanendriyas, the sankalpas done by the mana, or the vichar done by the buddhi. Know yourself to be separate from the kriyas of the vaikarik, taijas and tamas ahankara. Only then will your ahankara be removed.'

The fact is, ahankara is made from agnan, and so, it is only by Gnan that it can be destroyed.

You will see this everywhere in Vedanta, in the Upanishads, that the Paramatma is obtained by Gnan. *'Gnaatvaa de`vam muchyate` sarvapaashaih'* – all bandhan is cut away as soon as you get Gnan about the Paramatma.

'Gnaatvaa de`vam sarvakle`shaapahaani' – all suffering is removed when you get Gnan about the Paramatma.

'Gnaanaa de`vam tu kaivalyam' – Gnan alone gives Kaivalya.

'Tame`vam viditvaaatimrityume`ti' – you cross over mrityu as soon as you get Gnan about the Paramatma.

'Tame`va vidvaan amrita iha bhavati' – a person who knows the Paramatma becomes amrita.

The point comes up here, that when the Paramatma is obtained by just knowing Him, it brings us to the evident conclusion that our not obtaining Him is due to our not knowing Him. If a thing is obtained by merely knowing it, how can it be said to be unobtained? It just seems unobtained because it is not known.

Then why are we dukhi? Why would we be dukhi had we been with the Paramatma? Why have we fallen into the cycle of janma-maran? Why are we caught up in 'mine-yours'?

It is because we have not met the Paramatma.

Why haven't we met the Paramatma?

We haven't met Him because we don't recognize Him.

That means, He is always with us, but we don't know it.

A man picked up a piece of rope in the dark. Then he got the bhram that it was a snake, not a piece of rope. He began to shout, 'Oh! I have caught hold of a snake. It will bite me if I loosen my grip. Come quickly! Help me! Save me!'

Was it really a snake he had caught? Would he have been bitten had he loosened his grip on it? Would he have died of snake bite? No. The dukha was because of the bhram of the snake.

Why did the bhram of the snake come?

It came because of not recognizing the rope. Had he recognized that what he was holding is a rope, the bhram of holding a snake would have vanished. It is as simple as that – the Paramatma is already with us.

Aatma parignaanamayo vivaado hyasteeti naasteeti bhidaarthanishthah,

vyarthoapi naivoparame`ta punsaam mattah paraavrittadhiyaam svalokaan.

(11. 22. 33)

The Atma is Gnan-swarup; so, what is the dispute?

'Asteeti naasteeti vivaadah bhidaarthanishthah' – all disputes are based on bheda. 'Does it exist or doesn't is exist?' That means, the dispute is regarding the existence of other things – there is no dispute regarding the existence of our own existence. The existence of the Self is not in dispute. There is no dispute about the existence of the Atma; it is all about *'bhadaarthanishthah'* – different things, other things. Not about our swarup.

In that case, is all this talk futile talk?

'Vyarthoapi naivoparame`ta punsaam mattah paraavrittadhiyaam svalokaat'. It is actually quite futile! There is no meaning in it. However, the doubts are not easy to dispel. Don't think that my telling you that all this is false will make it false for you!

'Svalokaat mattah paraavrittadhiyaam vyarthoapi vivaadah na e`va uparame`ta.' Shri Krishna said, 'I am the swarup of your Atma. That means, you are what I am, and I am what you are. *Tvame`kabhoota.* I am

the *sva-aatmaa-roopa* the form of your own Atma, but your buddhi is turned away from it.'

The buddhi knows neither the Atma nor Shri Krishna, nor their oneness. It is attached to the marketplace of vishays, and the bhoga-vilas of the sansara. It has turned its back to the Atma-Paramatma. Now, when it has turned, and is facing the sansara, there are disputes, strife and quarreling, *'vyarthoapi naivoparame`ta'* – even though the objects are completely false, we are not separated from the Paramatma. The Paramatma has not abandoned us and gone away. We were never bound by any bondage, we never became dukhi. There is no going to Swarga-Narak, and no bandhan of paapa-punya.

In spite of being completely false, these matters will continue to trouble us until our buddhi turns to face our Atma-swarup Paramatma, Shri Krishna. We get dukhi when we turn our back to Him, because He is our swarup.

To turn our back to the Paramatma means to turn the mana towards the sansara, and away from the Paramatma.

- Janma-maran *mimaansaa* – investigating birth and death.

A great deal of vichar has been given in the Vedanta Shastra, that adhyas is established first, and Brahmavidya – meaning, Tattvagnan – is established after that to remove the adhyas.

It is first established that the manushya is in a bandhan. After that he makes an effort to get Mukti. Why will anybody make an effort to be free unless he knows that he is bound? This is why the bandhan has to be established first, that the manushya is a paapi a punyatma, sukhi, dukhi, vikari, karta, bhokta, parichhina etc. This bhranti is created first.

All right; what will be the gati of a person who gets this bhranti? Uddhavaji places this question to Shri Krishna.

Uddhava uvacaha

Tvattah paraavrittidhiyah svakritaih karmabhih prabho,

uchchaavachaan yathaa de`haan grihnanti vasrijanti cha.

Tanmamaakhyaahi govinda durvibhaavyamanaatmabhih,

na hye`tat praayasho loke` vidvaansah santi vanchitaah.

(11. 22. 34-35)

Accept that there are people in the world whose buddhi is turned away from the Ishwara. Actually, it should be turned away from the sansara, towards the Ishwara. Consider it thus – you look at the sansara with your eyes, and the buddhi goes in the direction of what your eye sees.

Now, what if the buddhi was to take the direction of the point from where light comes into your eye? The storehouse of understanding what is seen by the eye, heard by the ear, smelled by the nose, tasted by the tongue, and felt by the skin is one, and that is where the Ishwara stays.

Mahatmas say, '*tato dhiyah shodhaya janmabodham'* – seek out where your buddhi is born. Locate the birthplace of your buddhi.

If a marriage is being arranged you have to find out which village the boy or girl is born in. What the buddhi does is, it leaves the place of its birth and runs around – sometimes with the eyes, sometimes with the nose, sometimes with the ears, etc. If you mingle with it you will get cheated. Therefore, first find out the birthplace of the buddhi.

So – where does the Paramatma stay? The birthplace of the buddhi is where the Paramatma stays – that is where buddhi is created. If you find that place you will find the Paramatma.

So, *'tvattah paraavrittidhiyah'* – your buddhi has turned its back to its place of birth and come back to the sansara.

What happens then?

Svakritaih karmabhih prabho' – people become engrossed in their work. They identify with their work and get trapped in it. And, *'uchchaavachaan de`haan grihnanti visrijanti cha'* – your dress will become suited to the work you are involved in, won't it?

I had gone to see a coal mine. I saw that the people who worked in it were black from head to toe. Thus, the jeeva turns his back to the Ishwara, and turns to the sansara to satisfy his buddhi, and works in the sansara to get bhoga, does good deeds and bad deeds. If he does something great he will get a grand garment, and if he some paltry things he will get an ordinary garment.

'Tanmamaakhyaahi govinda – He Govind! Please tell me how this jeeva gets a shareer of a higher or lower level of existence. Some jeeva becomes a manushya and some becomes an animal, bird, etc. How is it that they get these different shareers?'

Look; it is very easy to say that all things are the Brahman, but ask the potter how he makes a large pot or a small cup. It is very easy to say that all the ornaments are gold, but ask the goldsmith how he makes a bangle and what mould he uses to make a necklace. To say that it is all gold does not serve the purpose of creating the jewelry.

'Durvibhaavyamanaatmabhih' – a person who has not become antarmukha – turned inwards – and gained control over his mana, or done vichar about the Atma-Tattva will say, 'Oh! All this is for those who have agnan. It is all kalpita.' He says this to avoid the issue. However, he should understand that the matter is not so simple!

'Na hye`tat praayasho loke` vidvaansah santi' – there are hardly any people in this world who understand how a manushya gets a new shareer depending on his karmas.

Why are such people so few?

'Vanchitaa maayaa thaginee' – Maya has tricked people in such a way that they don't know about Swarga-Narak, rebirth, the variety of shareers, and the variety of sukha-dukha.

I saw twin sons of a couple. One was dark and one was fair. One was impetuous and one had a gentle nature. One was intelligent and one was mentally dull. They were sons of the same parents, born on the same day, but their natures were different, their karmas were different, and their sukha-dukha were different,

How did this happen? Is there any doubt that the Brahman was in both? No; I have not the slightest doubt that the Atma of both was the Brahman. I had no doubt that their akara, vikar, prakar, and sanskara were superimposed on them both. However, it has to be understood why the two were completely different types of people. Just declaring 'Brahman' won't do. You have to understand the cause behind the difference. The karya-karana bhava of the bheda has to be understood. After that, you can call it mere Maya, or adhyas, or the result of avidya.

Maya is called *'thaginee'* – a lady who plays tricks. This Maya has tricked people in such a way that they start by assuming that Vedanta is false. They do no vichar on it. *'Vanchitaah santi'* – they are cheated of the Paramartha. The Paramartha is not something that can be known by idle chit-chat – it is a grave and profound topic.

Shreebhagavaanuvaacha

Manah karmamayam nrinaamindriyaih panchabhiryutam,

lokaallokam prayaatyanya aatmaa tadanuvartate`.

(11. 22. 36)

Bhagwan said, 'this mana of the manushya is karmamaya – it is made of karmas. The kind of karmas you do put sanskaras into the mana accordingly.'

I can remember the time when I was too young to even stand up by myself. I had a boil on my stomach. The barber cut it open with his razor. Even today I can see the razor and the barber vividly. Now, where is that smriti in the present time? Does it stay in the clay for over fifty years? It does not stay with me when I am sleeping or eating – it rises up all of a sudden, unbidden. So, where is it hidden that it rises up suddenly at times? So, *'manah karmamayam nrinaam'* – the mana of a manushya is made of the karmas he does.

Somebody had given you a slap. Somebody had abused you once. Somebody gave you love – does the smriti of these stay in the water of the shareer? No; it stays in the mana. The sanskara of punya stays in the mana. The sanskara of paapa stays in the mana. The sanskara of bhoga stays in the mana. Where do they come from?

'Indriyaih panchabhiryutam' – whatever is done by the karmendriyas and gnanendriyas, and the bhoga they got leaves a sanskara. Now, the mana that has the sanskara is *'lokaallokam prayaati'.* The shareer was born; the child became a youth, a mature man, and then an old man. The deha comes from the deha as it ages and dies, but the mana remains the same. The sanskaras of the past remain engraved on the mana.

There was a Mahatma. He was seventy years old. One day he began to weep. Somebody asked him, 'why are you weeping Maharaj?'

'What am I to tell you?' he replied. 'Some fifty years ago, it started to rain one day. I had gone to defecate. As I was coming back I wanted some mitti for cleaning my hands. How could I clean my hands with the earth that had become soggy? So I plucked out a little mitti from the wall of a mud hut in the village. I took some mud from somebody's hut to clean my hands with. At that time I never thought that I am damaging somebody's house. I weep because I feel deep regret at what I did.'

So, you see, the mana remains the same even though the deha changes. One birth comes after another. One deha comes after another. One loka comes after another. They all keep changing. You go to Europe and the memory of your home keeps coming to you. You remember the days of your childhood when you become middle-aged. Kaala and desha do not cut the mana. The mana is not cut when you are in a deep sleep state, or when you indulge in bhoga. The sanskaras are embedded very deeply in the mana.

The Atma however, is completely free from the mana. As long as the jeeva is ignorant about its swarup, he becomes one with the mana. 'Wherever the mana goes, I will also go.'

When krodha comes a person says, ‘what I am doing is the right thing to do.’ What happens at that time? When you are angry your ‘I’ becomes one with anger. The badness of krodha merges with your ‘I’. If you separate your Self from the krodha and see, you will realize that you are not suited for merging with krodha. Krodha is fire, and you are amrita. Your voice and your face are sweet – you are too sweet to merge with krodha.

However, my brother, when you become one with krodha, are you in a state to think calmly? No. You get carried away by anger and you forget what is right and proper.

It is in the same way that the jeeva merges with the bones, flesh and skin of his shareer. The good and bad sanskaras of the mana overcome you, and then you say, ‘I am this.’

So, *‘aatmaa tadanuvartate`’* – people don’t know their Self, and they get the ahankara in their mana, ‘this is mine, this is mine, and this is mine.’ They get trapped in this.

Dhyaayanmanoanu vishayaan drishtaan vaanushrutaanatha,

udyat seedat karmatantram smritistadanu shaamyati.

(11. 22. 37)

All right, my brother, why is it that the mana also lets go of the first deha and catches hold of another deha?

‘Smritiryogaviyogaabhyaam’ – the letting go of smriti is the letting go of the deha. A new smriti is created, and that is the catching hold of the new deha. Mrityu is a form of vismriti – loss of memory – and janma is a form of smriti.

Dhyaayanmanoanu vishayaan' – dhyaayan manah anuvishayaan – that, which is seen in this janma. Or, *'anushrutam'* – that, which is heard from the Veda-Shastras. The mana does chintan of these vishays, and the result of this chintan is *'udyat'* – sometimes the person gets bored, and sometimes, *'seedat'* – he just sits.

Why?

It is because the mana is subordinate to karma. And, *'smritistadanu shaamyati'* – even smriti is quieted when the mana is quiet. That means the mana is dependent on the karmas of the individual. Whatever vishay the person encounters through his karmas becomes a vishay of dhyana for the mana. When the mana manifests fully in the vishay of its dhyana, the earlier vishay is abandoned. The mana forgets about it, remembering only its current thoughts. All investigation about previous matters is forgotten. The mana gets trapped in its present dhyana.

Look – just as a person remembers some prominent punya or paapa he has done in the past, and he also gets the abhiman and the regret of being the doer of his good or bad deeds, the mana also becomes immersed in its memories. Sometimes it identifies with its memories. Thus, such karma-sanskaras are accumulated in the mana. Some karma-sanskaras awaken suddenly at times, and the person gets the abhiman, 'I exist'; whereas some are forgotten completely. This is called janma and mrityu. Thus, janma is when the 'I' gets attached to the sanskaras that rise in the mana, and mrityu is the quieting of memories.

Vishayaabhinive`she`na naatmaanam yatsamare`tpunah,

jantorvai kasyachiddhe`tormrityuratyantavismritih.

(11. 22. 38)

I will explain what the result of this is. Many kinds of shareers are acquired due to the karmas of the individual – like a Devta-shareer, a manushya-shareer or the shareer of some bird or animal.

Once, a man escaped mrityu and regained consciousness. People asked him about his near-death experience. 'I was aware that I had killed a Brahmin once,' he said. 'I understood that that paapa had now awakened in my life. I felt that I had done a terrible sin, and the time of my death was at hand. The dootas (courtiers) of Yamaraj had come to take me.'

Had the man died while thinking this, he would have forgotten his birth and his jeevan. He would have experienced being taken to Yamaraj's realm because of his paapa.

You may say that that was a dream, and this is gross reality. My brother, that which is seen in a dream does not seem a dream; it seems as real as the reality of the waking state. You will have to carry the dukha of your karmas according to the load of your deeds.

One man had the thought that it would be very good if he could get more meat to eat. Now, when will he get more meat to eat? It will be when he becomes a wolf. At the moment of death he will have the thought of eating meat, and his 'I' will identify with the form of a wolf. It was a dream, but the result of the dream will be that his 'I' will remain stable, and the shareer in which the 'I' is, will be given up.

So, *'vishayaabhinive`she`na naatmaanam yatspare`tpunah'* – the first state is forgotten when a person becomes deeply engrossed in any vishay. No memory of the fist state remains; the person emerges in an absolutely new sansara because of some memory and a strong karma-sanskara that he cannot break.

Thus, the extreme forgetting of the earlier sanskaras is called the mrityu of the jeeva.

Janma tvaatmatayaa punsah sarvabhaave`na bhoorida,

vishayasveekritim praahuryathaa svapnamanorathah.

(11. 22. 39)

'He Bhurid!' said Bhagwan.

'Bhoorida' means, a great giver.

'You have done a lot of daan, so there is no possibility of your durgati – of your going to any inauspicious form. You have given your deha, your mana, and your prana to Me. You have dedicated your jeevan to Me, so there is no doubt about the gati you will get.'

But what is janma?

Bhagwan said, 'when some vishay is present in the mana, and the person believes the drishya vishay to be his "I"…….'

Take it this way: a peacock begins to dance in the mana. The person thinks, 'it is I who has become the peacock and is dancing.' He forgets that he is a Brahmin, a Grihastha, a manushya. This forgetting is mrityu, and the dancing in the form of a peacock is janma.

To fully accept the drishya before you as the Atma, and get the abhiman of being that drishya, is called janma. When the sookshma shareer is perceived, the person is not aware at that point of time that it is the sookshma shareer. He perceives it to be the sthoola shareer, and identifies with it.

The fact is that which is in the present is also the same. Somebody dreams that he is a peacock and is dancing, or that he is a man who is going on a tirtha-yatra, or that he is sitting in Satsang. The shareer you see is absolutely unchanged, but it doesn't seem to be the same to the dreamer. The shareer in the dream seems to be real and the others seem to be false.

Why is that?

It is because the 'I' of a person becomes immersed in the state he is in, whether it is the jagrit avastha or the svapna avastha. And, the avastha in which the 'I' is seems real, because the state with which the Atma merges begins to seem the reality.

So, *'sarvabhaave`na vishayasveekritim'* – janma is, to totally accept any vishay to be the form of our Atma. *'Yathaa svapnamanorathah'* – what happens in a manoratha – a heart-felt wish – is the same as what happens in a dream.

Imagine you get a dream that does not end. Is this world of the waking state real, or is the dream state real?

There was a potter who dreamt every night that he was an Emperor. All day long he labored to make pots, bake them in the kiln, and take them to the market to sell. When he went to sleep he became an Emperor with a palace, queen, throne, a huge army and a fleet of horses. When he woke up he had nothing.

The potter would lament all day, and wait for night to come. He longed to go into the dream world where he was an Emperor. He deplored the coming of the waking state that morning brought. 'This jagrit avastha is

very troublesome!' he said. 'That jeevan of my dreams would be much better; this jeevan of my waking state is very bad.'

What I mean to say is that if consistency comes into the dream – meaning, the man doesn't wake up to find himself a potter for fifty years – the dream state will be as real for him as the waking state is at present. In fact, this state is also some dream into which we have come, and forgotten that this is a dream. This is what this jagrit is like. When this svapna breaks, we will find that we were seeing a dream all this time! The same thing happens in a manoratha.

A person gets so immersed in his manoratha that his hands and feet begin to move. Some people walk so far in a day dream that they don't even know how they got there. They had planned to do something, but ended by doing something else!

You must have heard of this example – it is narrated very often. A laborer was hired to carry a pot of oil for a gentleman. He began to think of what he would do with the money he earned. 'I will buy a hen with the money. Then I will buy a goat. After that I will buy a cow. Then I will build a house and get married. I will have children. I will sit on the terrace on a charpoy, smoking a hookah. When my wife calls out to me to come inside, I will shout back to say I won't go.'

The pot fell from his head as he was day dreaming. The gentleman scolded him. 'Look what you have done! The whole pot of oil is wasted because of your carelessness!'

'You are talking about losing a pot of oil,' said the laborer, 'but I have lost my hen, my goat, my cow, my house, my children and my wife!'

This is called manoratha. The man was in his shareer, and he was awake. He sat in that shareer thinking the shareer to be his 'I', and the 'I' was lost.

'Punarjanma' – meaning rebirth – happens in the same way. The emotional shareer, called the *'bhaavamaya shareera'*, is created in the mana, according to the karma-sanskaras. With some people it happens at the time of death, but that is not always the case. A person obtains his next janma according to his bhava.

There are people who die in an accident. They have no thought of impending death. What happens in such cases is that the jeevatma leaves the body in an unconscious state. Then, when his karma-sanskaras awaken, some old sanskara rises up, and their next birth is according to that bhava.

So, just as a new bhavatmak shareer is created in a svapna or manoratha, and the person gets the abhiman of being that shareer, if the karma of the person is very strong, the svapna continues for a long time – his manushya shareer is created in the same way. So is the next birth he gets.

Svapnam manoratham che`ttham praakttanam na smaratyasau,

tatra poorvamivaatmanamapoorvam chaanupashyati.

(11. 22. 40)

It is seen that a manushya forgets himself in this jeevan – so many dreams came and were forgotten. So many manoratha were made and forgotten. Similarly, the svapna of a new janma comes and a manushya

believes himself to be that, like the person he sees as himself in a dream. Sometimes he sees himself as the new person and sometimes as the old.

Indriyaayanasrishye`dam traividhyam bhaati vastuni,

bahiranarbhidaahe`turjanoasajjanakridyathaa.

(11. 22.41)

This is *'indriyaana'* – which means, the mana. Just as *'raamaayana'* means the house of Ramachandra Bhagwan, and *'kaamaayana'* means shraddha in Sanskrit, because it is the house of kama. Do shraddha about the kamana you have, and it will be fulfilled. Shraddha is the *kaama-dhe`nu* – the wish-fulfilling cow. It is the *kalpa-vriksha* – the wish-fulfilling tree. Shraddha is kamayani – a lady who fulfills all desires.

So, what is this mana?

The mana is indriyayana – the house of all the indriyas. The indriyas are not activated if the mana is not there. *'Traividhyam bhaati vastuni'* – it is because of the mana that a person is aware that an object is Tamoguni, Rajoguni or Sattvaguni; adhyatmik, adhidaivik or adhibhoota; *'bahirantarbhidaa he`tuh'* – whether it is outside or inside. It is the mana that is the cause of the bheda.

How is that?

'Janoasajjanakrit' – for example, a manushya creates a son in his sleep.

How?

He dreams that he has a son, and the son becomes a thief. There are policemen out to catch the thief, there is an enemy who wants to get the thief caught, and there are friends of the thief who help him.

The gentleman has created this son in his sleep, but he considers the son's friends to be his friends, and the son's enemy to be his enemy. From where did all this emerge? It came totally in a dream. None of it will exist when the man wakes up. There will be no son, no friends, no enemy, nobody who is his, and nobody unconnected to him.

However, the relationship is such that it creates all these bhava. So, just as a large srishti is created in a svapna, a jeeva perceives many things.

Nothing that is seen in a dream is Satya. Just as the father of a wicked man is there in the dream, with the abhiman of being the wicked man's father, and this creates a feeling of enmity for the son's enemy and friendship for the son's friends, this manushya becomes a person with enemies and friends in this sansara. Actually, there is no enemy and no friend, no srishti, no janma, no mrityu.

This is how Bhagwan defined the janma and mrityu that happen when vairagya arises in a manushya.

Nityadaa hyanga bhootaani bhavanti na bhavanti cha,

kaale`naalakshyave`ge`na sookshmatvaattanna drishyate`.

Yathaarchishaam srotasaam cha falaanaam vaa vanaspate`h,

tathaiva sarvabhootaanaam vayoavasthaadayah kritaah.

(11. 22. 42-43)

'My dear Uddhava, the shareers of all beings diminish every moment.'

Did you see your black hair turn into white? No, you didn't. Did you see when wrinkles came on your face? No, you didn't. Did you see yourself

become a youth from a child? No. People accept it when the changes take place.

So, *'kaale`naalakshya ve`ge`na'* – the movement of kaala is indiscernible.

That means, a manushya cannot see with his eyes how kaala moves. All things keep giving up their forms in the gati of kaala, acquiring new forms. Everything is created all the time, letting go of an earlier form, dying in the process.

Then, why aren't janma and maran seen?

'Sookshmatvaattanna trishyate`' – they cannot be seen because they are extremely sookshma. People who don't have vivek can't see them. People whose buddhi is engrossed in eating, drinking and worldly bhoga have no time to do vichar about the Atma-anatma.

'Yathaarchishaam srotasaam cha falaanaam vaa vanaspate`h' – we light a lamp. The flame rises. For a long time it seems that it is the same flame that is burning. Actually, the flame is merging into the akash every moment, and it is being renewed constantly.

The Gangaji flows in an unbroken stream. The ripples that rise and fall in it seem to be the same as yesterday, but yesterday's water has flowed miles away.

The mango tree starts to flower and then fruit. You go ever morning to see how the little mangoes have grown. The growth is imperceptible – you cannot see it with your eyes. When does the little mango become full grown? When does the sourness of an unripe turn into sweetness? There are many things that change from sour to sweet and from small to big. They give up one roop and attain another.

So, you see, janma and mrityu are happening every moment. *'Tathaiva sarvabhootaanaam vayoavasthaadayah kritaah'* – the lifespan and state of all beings reduces and changes every moment.

We see things with our eyes and reflect with our mana, that this object is like this, and we speak of it with our tongue. It takes three moments to see with the eyes, reflect with the mana and describe with the tongue. The object undergoes a subtle change within these three moments. It changes its swarup even as we speak of it.

The same thing applies to our span of life, and our own state. This is true about everything. *Te`ja* (brightness), *bala* (power), *kaama* (desire), *kaushala* (skill), etc reduce or increase with kaala. The teja of impressive people, the strength of a great wrestler, and other qualities of other people are all under constant change. This sansara holds new things every moment and destruction is constant, too. The change is the state is evident, like the flame in a lamp, the flow of water in a river, and the fruit of a tree. In the same way it must be understood about the things in our shareer that are nitya.

Soayam deepoarchishaam yadvatsotasaam tadidam jalam,

soayam pumaaniti nrinaam mrishaa geerdheermrishaayushaam.

(11. 22. 44)

Bhagwan stated clearly, 'people say this is the same lamp that burns continuously for twenty four hours!'

'Soayam deepah' – this is a *pratyabhignaa* – meaning, it is close to the truth, but not the truth. I had gone to a place where I was told, 'our

Deepak has been burning continuously for a hundred years. Come and do its darshan.'

At the famous Jwalamukhi temple in Himachal Pradesh I was told, 'this *jvaalaa* (flame) has been burning for thousands of years. This jwala is Bhagwan. Do darshan.'

'Srotasaam tadidam jalam' – this is the same water of the origin of Gangotri. It is the same Gomukha that Gangaji emerged from. It is the same water. *'Soayam pumaaniti'* – it is the same manushya!

What happens in this?

This is *saadrishya* – it looks the same. Even so, *'mrishaa geerdheermrishaayushaam'* – it is not true to say that it is the same, or even to believe it to be the same.

Who are the people who say this? Who are the people who believe this?

'Mrishaa yushaam' – it is the people who use up their life in bhoga of the vishays, enslaved by their vasanas, and lack vivek. Only they feel this way.

People who have vivek know that this whole srishti is in a constant state of flux.

Now, about the people who have adhyas in the deha – *'adhyaasa'* means a reversed buddhi, a topsy-turvy buddhi. It means to believe something to be what it is not. For example, to believe a rope to be a snake is adhyas. In the same way, to believe your shareer to be your 'I' is also an adhyas. It is called *'ultaa buddhi'* – reverse thinking. If you believe your sookshma shareer or karana shareer to be your 'I', you are suffering from this adhyas. It is an adhyas if you believe that you are a person who has an antahkarana and an upadhi. A person who sits, thinking this puny,

broken shareer to be 'I' has *de`ha-adhyaasa* – he is under the false impression that he is his deha. He believes the karmas of his shareer to be his karmas, the janma of the shareer to be his janma, and the mrityu of his shareer to be his mrityu, because it is by the deha that karmas are done, janma takes place, and mrityu comes.

However, for those who are beyond the deha there are no karmas, no janma, and no mrityu.

How is it possible to attain such a state?

'Na hi ghatate`, ghatasya purushabhe`de`na sattvamasattvam cha'.

A pot is one object and its owner is one object. They are made from the same substance; the same matter is in both. One man considers the pot to be Satya and one man considers it to be false. That is not possible. It is either Satya for everybody or false for everybody.

Similarly, janma-maran is real for a person who has deha-adhyas, but is not real for a person who has given up his deha-adhyas.

How is this bheda created? If the upadhi is real it should be real for a Gnani as well as for an agnani; and if it is false, is should be false for both. If janma-maran happen they should happen to a Gnani and to an agnani; or else, both should be free of them.

It is because the upadhi is kalpita.

All right; *'na agnasyaapi vastutastadabhaavaat'* – the fact is, there is no janma-maran for even an agnani, since the upadhi has no real existence. It is like there being no snake. The man is frightened because of his adhyas that the rope he is holding is a snake. Another man knows that it is a rope, not a snake, and there is nothing to be afraid of. The person

who sees that it is an illusion is a jeevanmukta, and the person who trembles with fear because he believes the rope to be a snake, is deluded.

Therefore my brother, tell yourself, 'I have no connection with the upadhi. I am the nitya, shuddha, buddha, mukta, Sacchidananda Ghana Parabrahm Paramatma. If the janma-maran of the upadhi takes place, let them! They do not concern me.'

This is absolutely true – *'ayame`va granthibhe`dah'*. If you have obtained an understanding of the paapa-punya, sukha-dukha, separateness, sanskara, akara, vikar, prakar, svabhava, Dharma, guna, karma, and avastha are not connected to you, that is very good. I will say that the knot of avidya that ties your 'I' to your shareer has been opened. Your agnan is destroyed. However, if this granthi – this knot – has not been cut away – then, my brother, you feel fear even if there is no cause for fear.

Maa svasya karmabeeje`na jaayate` soapyayam pumaan,

mriyate` vaamaro bhraantyaa yathaagnirdaarusanyutah.

(11. 22. 45)

It is a fact that there is no janma even of an agnani. He is also amara – not subject to destruction. I can only say that a person who believes himself to be subject to janma-maran is bhranta – he is suffering from delusion. I don't say that janma-maran does happen; what I say is that if a person believes that they happen he is bhranta.

'Yathaagnirdaarusanyaktah' – just as people think that agni is created with the upadhi of a piece of wood, and dies out when the wood is burnt.

What is agni?

Agni is the Taijas Tattva – the element of brightness. It is a Mahabhoota. It pervades this entire srishti the same way as the vayu, jala, dharati, and akash do. Neither is it created nor is it destroyed. A person who believes that agni is created in a piece of wood and dies when the wood is burnt, is deluded. Fire is lit to cook food and put out when the cooking is done. The swarup of agni, however, is that it is neither created nor destroyed. Agni is *ajanmaa* and *amara* – it is unborn and undying.

The Tattva that is the Atma is ajanma and amara. It is with the upadhi of the deha that an allegation is made, of janma and maran when the deha is created and destroyed. A person who knows that he has no connection with the deha knows, 'this deha is not mine. I am not the deha. The deha is not real.' For him there is no such thing as janma-maran.

Nishe`ka – garbhajanmaani baalyakaumaarayauvanam,

vayomadhyam jaraa mrityurityavasthaastanornava.

(11. 22. 46)

The deha has nine factors that are not there in the Atma. *'Nishe`ka'* – means, to enter the mother's womb from the father's shareer. Only the father's shareer has the seed. The mother's shareer nurtures the baby. There is the avastha of *garbhaadhaana* – meaning, the implanting the seed in the womb. Then, the avasthas of being born, becoming a child, a youth, a mature man, an old man, and death. These nine things happen to a shareer, but the Atma has no connection with them.

E`taa manorathamayeerhyanyasyochchaavachaastanooh,

gunasangaadupaadatte` kvachitkashchijjahaati cha.

(11. 22. 47)

All the small and big avasthas of the deha – from Brahma to the tiniest wisp of grass – are connected only to the deha, and they are filled with manorathas. The Atma becomes asakta with them, because of not knowing its own swarup. It is deluded into believing the avasthas of the shareer to be its own.

If by some great good fortune, a person gets Satsang, gets the association of a Sant-purusha, and develops vivek, *'kvachikashchijjahaati cha'* – these fortunate people get knowledge about this Satya. They detach themselves from all three avasthas. Such a person realizes, 'I did not have nishek. I did not enter the garbha or have janma. I did not become a baby, become a child, then a youth, then a mature man, a middle-aged man. I am not to face maran. I am one with the nitya, shuddha, buddha, mukta, Sacchidanandaghana Parabrahm Paramatma.'

Aatmanah pitriputraabhyaamanume`yau bhaavaapyayau,

na bhavaapyayavastoonaamabhigno dvayalakshanah.

Tarorbeejavipaakaabhyaam yo vidvaanjanmasanyamau,

tarorvilakshano drashtaa e`vam drashtaa tanoh prithak.

(11. 22. 48-49)

There are people who would have seen the mrityu of their father and grandfather. They would have done the last rites, set fire to the pyre, or buried them. They would also have seen the janma of their children. Now, just as the mrityu of the elders happens, and the janma of the youngsters happens, their own janma happens in the same way. Their shareer will also get mrityu.

So you can infer that this shareer of yours is created by the union of your father and mother, the way your son's is. And just as the shareers of your parents died, this shareer will also be destroyed one day. The one who knows both janma and mrityu is not the one who is subject to the janma-maran. He is separate from both. He is the Atma.

Janma and maran are like a tree that grows from a seed and is destroyed in time. Janma leads to mrityu and mrityu leads to janma. This cycle goes on. The one who sees a grain of wheat is separate from the grain of wheat. In the same way, the Atma that sees the shareer is totally separate from the shareer.

Prakrite`re`va-maatmaanamavivichyaabuddhah pumaan,

tattve`na sparshasammoodhah sansaaram pratipadyate`.

(11. 22. 50)

'Abudhah – these foolish people believe themselves to be great Pundits, but they understand nothing. They have great abhiman but they lack wisdom.'

'Abudhah' means, without buddhi; foolish.

'They don't do the vivek of the shareer and the Atma. It is because of this that their bandhan is stranger. The bandhan in the dharati, jala, agni, vayu, etc is not so strong as the bandhan of not separating the karya of the Prakriti from the Atma; not doing the vivek of the Tattva, and not recognizing the actual swarup.

These people know the design of the jewelry, but they don't know the gold. And so, *'sparshasammoodhah'* – they become moodha – stupefied

– in the touch of the vishays of the indriyas. As a result, they get trapped in the cycle of repeated janma and mrityu.

Sattvasangaadrisheende`vaan rajasaasuramaanvishaan,

tamasaa bhootatiryaktvam bhraamito yaati karmabhih.

(11. 22. 51)

These karma place the manushya in a bhram.

Who is responsible for the manushya losing his way? The Brahman does not mislead anybody; nor does the Ishwara! It is the manushya's own karmas that make him stray.

In Sattvaguna a manushya gets the bhram, 'I am a great daani – I give a lot of daan. I am a person who does a lot of bhajan. I go into a Samadhi.' This Aham (ego) gets attached to the jeevatma, and the person thinks, 'I will become a Rishi or a Devta.'

In Rajoguna a person thinks, 'I have achieved great things.' Such a person goes into an Asura-yoni or a manushya-yoni. If he gets abhiman in Tamoguna he will get a bhoota-yoni, or the yoni of some animal, bird, etc.

How does this happen? It is the abhiman of the karmas they do that compels them into one yoni after another.

Nrityato gaayatah pashyan yathaivaanukaroti taan,

e`vam buddhigunaan pashyannaneehoapyanukaaryate`.

(11. 22. 52)

If a man is sitting quietly while people dance and sing around him, he will feel like joining in. I have been told that a huge procession was taken out in Calcutta once, during the British rule. It was banned because the authorities feared that it may incite people against the British. The participants were carefree bhaktas. They commenced with bells on their anklets, clashing musical instruments with their hands as they sang bhajans and danced down Harrison Road in groups of ten or twenty.

Mounted police were sent to stop them. When the police saw that these are no troublemakers, they are simple, peaceable bhaktas who carried no swords or weapons, had no banners and shouted no slogans – they were only doing kirtan with love, they stood by watching. Soon, their feet began to tap with the rhythm. They escorted the kirtan group to their destination.

Thus, when people see others dancing and singing, they cannot remain unaffected. If you hear someone sing you will be drawn to the music. An urge to participate will arise.

Similarly, the buddhi dances in front of the Atma at times, sings at times, and goes to sleep at times. It behaves in different ways. The Atmadev is separate from the buddhi, but it responds to it, and merges with it. 'I will eat if the buddhi eats. I will drink if the buddhi drinks. I will dance if the buddhi dances.' The manushya merges with his manovritti. He forgets the Ishwara, and merges with the buddhi that has turned its back towards the Ishwara. He forgets the Atma-Tattva and identifies with the vritti that takes on the form of the things that are not the Atma.

Yathaambhasaa prachalataa taravoapi chalaa iva,

chakshushaa bhraamyamaane`na drishyate` bhramateeva bhooh.

Yathaa manorathadhiyo vishayaanubhavo mrishaa,

svapnadrishtaashcha daashaarha tathaa sansaara aatmanah.

(11. 22. 53-54)

If you are in a boat in a fast-flowing river, it seems as though you are stationary and the trees on the banks are passing by. Goswamiji has given an example of this.

Naukaaroodha chalata jaga de`khaa,

asala aapa so bhramavasha le`khaa.

Baalaka bhramahi na bhramahi grihaadi,

kahahin paraspara mithyaavaadee.

Children play a game, holding hands crossed, and swirling round and round very fast. It is the children who go round, but to them it seems as though it is the house that is revolving. Similarly, it is the boat that is moving, but to the people sitting in it, it seems the trees on the banks are moving. If you roll your eyes, it will seem as though the dharati is going round.

There are many beautiful forms in the chitta when a person is engrossed in some manoratha. The person sees, 'this is a beautiful garden, a beautiful lady is sitting on a bench in it. There are beautiful flowers in it. A pleasant breeze is blowing.' You can sit at home with your eyes shut and see Kashmir.

So, just as the thoughts that come in the manoratha are all false, and the buddhi sees things in a dream – the buddhi takes the form of a man, a woman, or some bhoga, or Satsang. In a dream the buddhi becomes a

train journey or a flight in an airplane. It is the chitta-vritti that takes on these forms.

Just as all this is false, the experiences of vishays in the sansara are just like the buddhi's variety of forms in the dream state or during some manoratha. All of them are false.

For the Atma, this coming, going, living, dying, youth and old age are all *'tathaa sansaara aatmanah'* – mithya! There is no such thing as birth and death for the Atma.

Someone may say, 'oh, then I am free to stop doing shravan-manan-nididhyasana etc, since the sansara does not exist for the Atma. So what is the need to do bhajan? We do the Ishwara's bhajan to be free of janma-maran. Now, all these become unnecessary. We can just eat, drink and be merry!'

My brother, you cannot be free of the sansara so easily!

Arthe` hyavidyamaane`api sansritirna nivartate`,

dhyaayato vishayaanasya svapne`anarthaagamo yathaa.

(11. 22. 55)

Even though there is no artha – meaning, there is nothing called the sansara in the Satya Atma – there is no snake in the rope; there is nothing like Swarga-Narak, janma-punarjanma (rebirth), this shareer, the sansara, relationships, etc – they are all mithya. Even so, you can't give up the sansara. It will remain with you.

Why is that?

It is because you keep thinking about the vishays of the sansara. You are engrossed in doing dhyana of that, which does not exist. The snake does not bite; it is the thought of the snake that troubles you. So, *'svapne`anarthaagamo yathaa'* – it is just as there is no coming or going while you are dreaming in your sleep, but you think of poison spreading in your shareer because a snake has bitten you in your dream, and you tell people to call a doctor.

Jyon sapane`hun sira kaate` koyee, jaage` bina na doora dukha hoyee.

The dukha of having your head cut off in a dream is removed only when you wake up. In the same way, this sansara is a play seen in a svapna. It is a mistake – a dream – that has come into your life. It will not go – you will not obtain the Paramatma – until this misfortune is removed.

Tasmaaduddhava maa bhunkshva vishayaanasadindriyaih,

aatmaagrahananirbhaatam pashya vaikalpikam bhramam.

(11. 22. 56)

'Uddhavaji, if you want to save yourself from the sansara, *asad indraiyaih vishayaan maa bhunkshva* – don't do bhoga of the vishays of the dushta indriyas. Withdraw your indriyas from the vishays. Destroy the vasana for bhoga.'

Why did Bhagwan call the indriyas *dushta* – meaning, wicked? What is the svabhava of a dushta?

If you see a dushta who is dukhi and give him two rupees to help him, he will not be satisfied or grateful – he will ask for four. He will come to your house the next day and ask for eight rupees. On the third day he will ask for sixteen rupees. The svabhava of a dushta is that he will feel no

gratitude for your kindness; he will try to extract something more from you. No matter how much you help him, he will never be satisfied.

A manushya's indriyas are dushta in the same way. No matter how much bhoga you give them, they want more. They are never satisfied. This is a characteristic of wickedness, and this is why Bhagwan said that the indriyas are dushta. He told Uddhavaji, 'give up the kalpana that you will satisfy your indriyas by giving them bhoga. If you try to please them, you will only get trapped.'

'Aatmaagrahananirbhaatam pashya vaikalpikam bhramam' – and, the different imaginary differences need to be pondered upon. Do vichar on where they have come from. This world is perceived because you have not seen the Paramatma, you have not known the Ishwara, and so you consider this world to be very important.

This sansara would have no value for you if you had seen the Ishwara. This bhram troubles you only because you have not grasped the Atma-Paramatma. So, develop nishtha for the Atma-Paramatma. When this nishtha is developed the sansara will be cut away. By giving up shravan, manan and nididhyasana, and believing you have no janma-maran, will not enable you to get free of this sansara.'

So – let alone the dukha in the sansara, if someone gives you even sukha you should let go of sansari sukha and concentrate only on having nishtha in bhajan for the Paramatma.

Kshiptoavamaanitoasadbhih pralabdhoasooyitoathavaa,

taaditah sannibaddho vaa vrittyaa vaa parihaapitah.

Nishthito mootrito vaagnairbahudhaivam prakampitah,

shre`yaskaamah krichhrigata aatmanaatmaanamuddhare`t.

(11. 22. 57-58)

Someone may say, ‘my brother, many people make accusations.’

Oh my friend, can anybody progress even one step if he listens to what people say? The people of this sansara don’t want anybody to progress by even one step!

One artist painted a very beautiful picture. He took it to the exhibition hall and hung it up with a note, ‘if you find any flaw in this painting, please put a mark on it.’ When he came back the following day he saw that the whole picture was covered with marks. People saw only flaws, not the beauty. This is the state of this sansara. Each person has a different point of view.

There was a Sadhu who had great vairagya, One day he was lying on the ground with his head on the *me`nda* – the little barrier of earth that divides one field from another – when some village women passed by. ‘This Babaji has not yet given up his habit of comfort,’ said one of them. ‘See how he uses the menda as a pillow and sleeps on the bed of soft grass! He is enjoying life! Where is the quality of a virakta Sadhu in him?’

The Sadhu felt that what she had said was true. When they had moved out of sight he got up and lay down on hard, flat ground. The women saw his on their way back and said, ‘Oh, look at the Sadhu! He has become a Babaji, but he has not given up his ego. He took affront at our comment, so he moved to hard ground to impress us!’

Thus, this sansara won’t let anyone live in peace. If a person pays attention to people’s comments and changes his behavior to please

people, it is futile, because it is impossible to please everybody! So don't focus on the aspersions made by people. *'Avamaanitah'* – no matter how the dushta people disdain you, *'pralabdhah'* – no matter how much they ridicule you, *'asooyitih'* – no matter how many faults they find in you, go ahead on your path.

This trait in people is nothing new. The youngsters of the Yaduvansha were very brash. Shri Krishna's best son, Samba, dressed up as a pregnant woman to test the Mahatmas. The Yaduvanshi youngsters would beat people, tie them up, take away the means of their livelihood, spit on people, and harass them in various ways.

A person who wants his own good, however, holds on to *'aatmanaatmaanamuddhare`t'* – the thought that he is the Atma no matter how great his suffering may be. He reminds himself, 'I am not the shareer. All external circumstances are related to the shareer. I am one with the nitya-shuddha-buddha-mukta Sacchidanandaghana advaita Paramatma.' He abstracts his Self from the external situation.

Uddhava uvaacha

Yathaivamanubudhye`yam vada no vadataam vara,

suduhsahamimam manya aatmanyasadatikramam.

Vidushaamapi vishvaatman prakritirhi baleeyasee,

rite` tvadddharamanirataan shaantaanste` charanaalayaan.

(11. 22. 59-60)

- 'Bhikshu-Gita' – siddhi is in tolerating.

Uddhavaji asked Shri Krishna, *'Suduhsahamimam manye` aatmanyasadatikrama (11.22. 59)* – these dushta purushas harass the Satpurushas. This is very difficult to tolerate because *vidushaamapi vishvaatman prakritirhi baleeyasee (11. 22. 60)* everybody has his own svabhava. It is not fair that a person goes on tolerating bad behavior endlessly. So, please explain to me how I can tolerate everything with equanimity.

It seems to me that when people follow the Bhagwat-Dharma and stay at Your charanaravinda, their antahkarana becomes shuddha. They become Gnanis. First they get bhakti and that purifies their hriday. Then they get Gnan, and then they get the shakti to endure suffering.

If a person gets Gnan before his antahkarana is shuddha, he finds it very difficult to continue to endure suffering. So, please tell me a method by which the shakti to endure arises in the jeevan of a manushya.'

When Uddhavaji asked this, Shri Krishna told him about the 'Bhikshu-Gita'. Bhagwan narrated the story of how a *bhikshu* – a beggar – gained victory over his mana, thereby attaining the shakti to endure suffering with equanimity.

That means the power of endurance comes when you gain victory over your mana. This is one point. The second point is that you should have vivek of the Prakriti-Purusha. The third point is that you should gain victory over the vrittis of Sattvaguna, Rajoguna and Tamoguna. And the fourth point is that you give up *ku-sanga* – meaning, stop associating with people trapped in the world – and do Satsang. If these habits come into the jeevan of a manushya he gets *sahan-shakti* – the power to endure with tranquility.

Shri Udiya Babaji Maharaj used to tell us that *baradaashta* – to endure with equanimity – is a siddhi. A person who has learnt this has attained the rahasya of jeevan – he has learnt the secret of how a person should live.

Thus, the twenty second chapter of the eleventh canto is concluded.

Chapter Twenty three.

Vyasaji lived alone in a forest uninhabited by people, doing bhajan. His son, Shukadevji is also called *'baadaraayana.'*

Shukadevji told Raja Parikshit:

Baadaraayaniruvacaha

Sa e`vamaashansita uddhave`na bhaagavatamukhye`na daashaarhamukhyah,

sabhaajayan bhrityavacho mukundastamaababhaashe` shravaneeyaveeryah.

(11. 23. 1)

'Bhaagavata' means, Bhagwan's bhakta, and *'mukhya'* means, the principal. Just as every village has a group of five chief citizens, called the Pancha, and the head of these five is called the Mukhiya, Uddhavaji is the Mukhiya among Bhagwan's bhaktas. And, Shri Krishna is the Mukhiya among the Yaduvanshis. Listening to this katha gives anand and purifies the hriday.

Shri Shukadevji told Raja Parikshit, 'Bhagwan Mukund respected the request of His servant Uddhava. He said, 'Indeed, Uddhavaji, you have asked about a very good point.' He began to answer Uddhavaji.

Shreebhagavaanuvacaha

Baarhaspatya sa vai naatra saadhurvai durjanairitaih,

durukttairbhinnamaatmaanam yah samaadhaatumeeshvarah.

(11. 23. 2)

‘He Barhaspatya!’

Bhagwan did not address Uddhavaji taking his father’s name; He used the name of Vrihaspati, who was Uddhavaji’s Guru and also the Guru of the Devtas. Bhagwan Shri Krishna and Uddhavaji are of the same lineage. Uddhavaji was the son of Vasudevji’s younger brother, Devbhag. It is described in the Harivansha Purana that when Uddhavaji was born, Devbhag first called him ‘Brihadbal’. Brihadbal means, a person who remains established in Brahm-nishtha – whose *bala* (strength) is the strength of the Brahman.

‘He Barhaspatya! It is extremely difficult to see such Sadhus as the Bhikshu who I will describe for you. This is actually what a Sadhu should be like, but the fact is, it is a rare Sadhu who – *durjane`ritaih durukttaih bhinnam aatmaanam samaadhaatum eeshvarah* – dushta (wicked) people speak ill of and abuse. Their malicious words pierce the hriday of the Sadhu. In such a situation, a Sadhu who contains his mana successfully is called a Sadhu.’

Shri Udiya Babaji Maharaj used to stay alone in meditation in the early days. Later on when his bhaktas became numerous, he started to do kirtan. When word spread that kirtan was done in Baba’s presence, the rigidly conservative Dandi Swamis found this very objectionable. Shri Udiya Baba had long since given up his danda – the staff that is the symbol of a Brahmin who has taken the vows of renunciation – but the Dandi Swamis considered him to be one of them. They felt it was demeaning for a Dandi Swami to indulge in kirtan.

On one occasion Baba went to Narwar on the bank of the Gangaji. Shri Vishweshwara Ashramji Maharaj – who was the Guru of Swami Karpatriji – lived there. A large meeting was held, in which Shri Vishweshwara

Ashramji spoke at length, accusing Baba of demeaning the dignity of a Dandi Swami. Baba sat serene and unmoved through the tirade. It was as though he was in a state of Samadhi. Baba's bhaktas were very agitated. They wanted to say something in retaliation.

Baba told them, 'Everything said by the Dandi Swami is true. What he said is absolutely correct. How does it concern me whether people do kirtan or not? If any of you says anything in retaliation I will go away from here forever.' Everybody was silenced. Nobody said a word after that.

Just as we come into the house to escape the heat outside, leave your eyes and ears when somebody abuses you, and come into your hriday. Start to press Bhagwan's feet mentally. What is happening outside is no concern of yours. Take shelter in Bhagwan's charanaravinda.

'Durukttairbhinnamaatmaanam yah samaadhaatumeeshvarah' – a Sadhu is one who doesn't let his mana get wounded by hurtful words, abuses, or aspersions made by others. Bhagwan said that it is very difficult to find such a Sadhu.

Nindaa chaasya hridayam nopahanyaat.

What should a Sadhu be like?

Nindaa – blame; censure – from others should not succeed in piercing his hriday.

Oh my bother! Where is the question of wounding the hriday in which Bhagwan is seated?

I will tell you something else. I was a child when I first read this shloka. The meaning of the shloka was explained to me in a different way at that time. Both my father and my grandfather used to do the Bhagwat katha.

I studied the Bhagwat in depth when I went to Kashi. From the viewpoint of the Sanskrit, *'sa vai saadhu atra na vidyate`'* – Sadhus who can keep their mana controlled even in such adverse circumstances are very rare.

The meaning I was told at that time was, *'he` baarhaspatya sah na atra saadhuh' – sah,* meaning *purushah* – only that purusha is fit to be called a Sadhu who does not allow blame and censure from others to come into his hriday and agitate it. At that time I was told that there are no Sadhus with this quality. Not my father, nor my grandfather, nor my Guruji told me that. None of the Sanskrit commentaries I studied have given this meaning. I have studied some twenty or thirty Sanskrit commentaries.

Na tathaa tapyate` viddhah pumaan baanaih sumarmagaih,

yathaa tadanti marmasthaa hyasataam purushe`shavah.

(11. 23. 3)

A manushya's hriday is pained less when arrows pierce his shareer than by the arrows of the cruel words spoken by dushta people. That is why Manuji has ordained:

Yayaasyodvije`te` vaachaa naalokyaam taamudeeraye`t (2. 161) – you should never say anything that causes pain to anyone, because that is an obstacle for this loka as well as paraloka.

It is not proper to say whatever comes to your mind. One Mahatma used to say, 'before saying anything, say it three times to yourself mentally. This will help you observe the words and think about their effect on the other person. You will understand whether it is proper for you to say it or not.'

Oh my friend, *'boliye` to taba, jaba bolibe` kee reeti jaano'* – speak after learning the right way to talk.

Shri Bhartrihari has said –

Ke`yuraa na vibhooshayanti purusham haaraa na chandrojjvalaa na snaanam na vile`panam na kusumam naalankritaa moordhajaah,

vaanye`kaa samalankaroti purusham yaa sanskritaa dhaaryate` ksheeyante` khalu bhooshanaani satatam vaagbhooshanaih bhooshitam.

Neither a bangle, nor a necklace that shines as brightly as the moon, nor make-up, nor flowers in an elaborate hairstyle, can enhance a manushya's beauty.' That means, the real beauty of a manushya does not lie in external embellishments.

Then, what is the beauty of a manushya?

It is only the vani that comes from good sanskaras. Only such refined speech makes a manushya beautiful.

Why is that so?

It is because everything else gets destroyed in time. The vani is the only embellishment that is constant. The Athrava Veda says, *'jihvaayaa agre` madhu me` (1. 34. 2)* – He Prabhu! Let sweetness stay at the tip of my tongue.' And, *'vaachaa vadaami madhumad (1. 34. 3)* – let my vani be sweet.'

Kathayanti mahatpunyamitihaasamihoddhava,

tamaham varnayishyaami nibodha susamaahitah.

(11. 23. 4)

Shri Krishna said, 'Uddhava, the Mahatmas narrate an episode of great punya regarding this. Listening to it makes the hriday shuddha, and increases fortitude. I will describe it to you – listen to it carefully.'

- Bhikshu katha – the suffering of the Bhikshu.

Ke`nachidbhikshunaa geetam paribhoote`na durjanaih,

smarataa dhritiyukte`na vipaakam nijakarmanaam.

(11. 23. 5)

Uddhavaji asked, 'what will You describe to me, Maharaj? What historical event is this?'

Wise people don't need to be told stories and parables. They are told the direct principle – 'this is the Tattva and this is the cause', and they grasp the substance of the matter.

Bhagwan Shri Krishna told him, 'I will narrate the song of a *bhikshu* (beggar), called the "Bhikshu Geet" sung by a Sanyasi.'

When did the Sanyasi sing it?

'Durjanaih paribhoote`na – when *durjana* – wicked people – caused him a lot of suffering, these words burst from his mouth as he suffered their torments.'

What was the state of his chitta at that time?

'Smarataa dhritiyuktte`na vipaakam nijakarmanaam – there was such fortitude in his mana that his inner tranquility remained with him even when the wicked people abused him, spat on him, urinated on him, spoilt

the food he was eating, and tied him up to torture him. The Bhikshu remembered the many offences he had done to others in the past. “This is the punishment for my past misdeeds that I am getting from these people,” he thought. “They are doing a great kripa on me.”

What is the kripa in this tormenting?

“If I undergo suffering in this life, I will not have to suffer this bhoga in the realm of Yamaraj. I will be spared of that,” thought the Bhikshu. It is with this consideration that the Bhikshu remained at peace.’

If somebody has a festering boil and a surgeon operates on it, nobody abuses the surgeon, because his purpose was to cure the patient. Similarly, why should we be angry with people who free us from the dukha that is the result of our past paapa?’ This is the thought that came to the chitta of the Bhikshu.

- The gati of wealth that is not protected by Dharma.

Avantishu dvijah kashchidaaseedhyatamah shriyaa,

vaartaavrittih kadaryastu kaamee lubdhoatikopanah.

(11. 23. 6)

‘This took place in the city of Avanti, now called Ujjain. A Brahmin lived there. He had amassed great wealth.’

A Brahmin who is wealthy? How strange!

‘A Brahmin is wealthy by the wealth of other people. Brahmins keep the riches of vidya-buddhi with themselves, and let others have the material wealth. “You keep the wealth and provide me with food, ensure my safety, and work for me.” Brahmins don’t have money. They are

engrossed in the chintan of the Paramatma. This Brahmin, however, was a very rich man.'

How did he get so much wealth?

'Vaartaavrittih – he lived with the vritti of a Vaishya.' *Vaartaa* – meaning, livelihood – of a Vaishya is of four kinds: farming, keeping cows, trading, and lending money on interest. The practice of taking interest on a loan is considered particularly contemptible.

This Brahmin had a businessman's vritti. He was a great *kadarya*. A kadarya is a person who causes suffering for himself, does no Dharma-karma, and is too miserly to provide proper food and clothing even to his wife and children. He does nothing to show respect to a Devta or an *atithi.* The Shastras ordain that an atithi – an unexpected visitor – should be treated like an honored guest. A kadarya exploits his servants mercilessly.

In general, the behavior and state of the servants reveals the nature of the master. A person who looks after his servants is a kind and generous person. This Brahmin caused suffering for his relatives and for those who worked for him. He wouldn't allow even one paisa to be spent.

And, *'kaamee lubdhoatikopanah'* – the three doorways to Narak – kama, lobha and krodha – were always kept open in his mana. The Gita says:

Trividham naraksye`dam dvaaram naashanamaatmanah,

kaamah krodhastathaa lobhastasmaade`tattryam tyaje`t.

(16. 21)

‘He Uddhava! This Brahmin refused to extend help when others of his community were in difficulties. He shut the door on the face of any atithi who came to his house. *Vaangmaatre`naapi naarchitaah* – let alone offering an asana, food and water, he would not even utter sweet words of greeting.’

It is the lakshan of a Satpurusha that if he is unable to offer an asana, food and water to a visitor, he will offer sweet words at the very least. This Brahmin, however, did not even do this.

When a havan is done to please a Devta, the Brahmins say ‘*svaahaa’* when they offer oblations in the sacred fire. When an offering is made to an ancestor, they say, *‘svadhaa’.* However, neither svaha nor svadha was uttered at the house of this miserly Brahmin. A house is a good house where the sound of Bhagwan’s name is heard, where Mahatmas come and are given a respectful welcome, and the one who abides in the hriday is also given due respect.

It is not proper if the one who is in your hriday is kept hungry while you feed others. The Ishwara abides in the shareer, so the shareer must be kept nourished, clothed and loved. The Paramatma abides in the hriday of all.

The eleventh canto of the Bhagwat has a description of the upasana of the Paramatma. It states that you should do His upasana in yourself.

How is this done?

It is done by giving yourself proper food and clothing. The Ishwara abides in you, and He should be kept pleased. It is not right that you displease the Ishwara in your shareer while pleasing other people only.

This Brahmin, however, deprived even himself of bhoga.

Duhsheelasya kodaryasya druhyante` putrabaandhavaah,

daaraa duhitaro brityaa vishannaa naacharanpriyam.

(11. 23. 8)

He was a great *'duhsheela'.* Sheel is to have not the slightest ill-will for any. Never wish ill for any being.

Adrohah sarvabhoote`shu karmanaa manasaa giraa,

anugrahashcha daanam cha sheelame`tat prapadyate`.

Do kripa on all and give something to all. Keep the thought that no one should go away empty handed. A tree gives shade to whoever comes under it. It gives fragrance to all who pass by. You are a manushya! When even a tree doesn't let anybody go by without giving something, how can you? It is only right that you give something.

I have seen some remarkable people, one of whom is still living. He is about ninety five years old. All his life he has maintained a self-imposed rule that if anyone asks him for anything, he will give it if he has it. He did not advertise this in the newspapers – he merely made this resolve, and adhered to it all his life. Nobody left his home empty handed.

Thus, it the dosha of a manushya's hriday when he thinks, 'how can I manage without this? I will die if I don't have these things.' The children, relatives and friends of a miser all became his enemies.

'The Brahmin's wife, children and servants were all fed up with him because he would not give anything to them, or to anyone else. Nobody has any wish to please him in any way.'

Tasyaivam yakshavittasya chyutasyobhayalokatah,

dharmakaamaviheenasya chukrudhuh panchabhaaginah.

(11. 23. 9)

What happened then?

'The Brahmin became a *yakshavitta*.' A Yakshavitta is one who guards wealth but can't use it. It is said that if there is some wealth buried in the ground somewhere, some being of the group of Yakshas – who are ruled by the presiding deity of wealth, Kuberji – comes and sits on the ground. They don't let anybody take the buried wealth. They guard it but they are not allowed to use it or give it to anybody.'

Make sure that you don't have such wealth, of which you are merely the guard! If you don't do Dharma you lose Swarga and paraloka. If you don't do bhoga you lose even this loka. What is the use of being merely a guard to protect what you have?

'The Brahmin's life was bereft of Dharma and bhoga, both. As a result, the five Devtas of the Pancha-Yagna (daily mandatory offerings) – the Devtas, the Pitris, the bhootas, manushyas, and Brahmarishis were, all five, offended by his blatant neglect.'

A man doesn't have the right to only earn; he must also learn to give. People learn how to take but they don't learn how to give. They learn how to kill, but not how to feed.

Tadavadhyaanavistrastapunyaskandhasya bhoorida,

arthoapyagachchhannidhanam bahvaayaasaparishramah.

(11. 23. 10)

‘The Devtas were offended at the Brahmin’s lack of respect. One branch of punya was destroyed.’

Why do you say one branch of punya was destroyed? The Brahmin must surely have done punya for him to get so much wealth!

Getting wealth and having punya are not necessarily connected. One branch of punya gives wealth.

What is that?

You see, punya should give sukha. I know people who have a lot of wealth but they don’t have sukha. I also know people who have sukha but don’t have wealth. So – are you getting the fruits of your punya or not?

People say that they are getting the fruits of punya in so far as they have wealth, but they don’t have sukha. Or else, they have sukha but not wealth. This is one branch of punya. The complete branch of punya is when you get sukha as well as wealth; your mana is filled with happiness, you have a smile on your face, and your hriday is tender. Where is the fala of your punya if sukha is missing?

Wealth was given to you only for guarding and nothing more. So, Narayana! The result of disdaining the Devtas was that the punya that was to give wealth to the Brahmin was destroyed. *‘Arthoapyagachchhannidhanam bahvaayaasaparishramah* – the mrityu of his wealth happened in a short time.’

The mrityu of the person didn’t happen; the mrityu of his wealth happened!

Wealth – for which people work so hard, toil for, do business for, and go to foreign lands at the risk of their lives, goes away. What do they get? The wealth harasses them and leaves them.

Gnaatayo jagrihuh kinchitkinchaddasyava uddhava,

daivatah kaalatah kinchid brahmabandhornripaarthivaat.

(11. 23. 11)

'Some of the wealth of the Brahmin was taken away by the people of his community. Dacoits looted some of it. Fire – caused by his prarabdha destroyed some of it. He could not find some wealth that he had buried for safety. It was destroyed naturally. People stole whatever they could from him. The Raja confiscated some wealth in lieu of unpaid taxes. Ultimately, the Brahmin was left with nothing.

Sa e`vam dravine` nashte` dharmakaamavivarjitah,

upe`kshitashcha svajanaischintaamaapa duratyayaam.

(11. 23. 12)

The Brahmin was left with no money. He had no Dharma and no bhoga. He looked to his close relatives in the hope of getting some help from them, but none was forthcoming.'

Nobody can live on help from others for long. People believe that their numerous relatives will extend help when needed, but when approached, nobody wants to give even five hundred rupees. And yet you believe that you will get five lakhs from them! Even if they give, it will be once – or twice, at most. The third time they will express their inability to extend further assistance.

- The Bhikshu's repentance.

'When the Brahmin had wealth, people sat with him showing great friendship. They stopped coming when he lost his wealth. The Brahmin felt very worried.

Tasyaivam dhyaayato deergham nashtaraayastapasvinah,

khidyato vaashpakanthasya nirve`dah sumahaanabhoot.

11. 23. 13)

Wealth, power, status – all were gone!'

'Nashtaraayah' – in Sanskrit *'raa'* means wealth. The Brahmin's heart burnt with the loss of his wealth. He was very worried. His throat was choked. He could not even shed tears – he had to swallow them – *'vaashpakanthasya'.* Tears stay in the eyes of some people, on the cheeks of some people, and dry up in the throat of some people. Those who have to swallow their tears are the most dukhi of all. There is one Narak in which a person has to drink his own tears.

'A great *nirve`da* – meaning, disregard for worldly objects – arose in the Brahmin's mana. He lamented bitterly that he has caused so much suffering to people.'

Sa chaahe`damaho kashtam vrithaaaatmaa me`anutaapitah,

na dharmaaya na kaamaaya yasyaarthaayaasa eedrishah.

(11. 23. 14)

'The Brahmin thought, "*aho kashtam* – it is a matter of great dukha that I caused *kashta* – suffering – to my Atma unnecessarily. I should have

done daan when wealth came. I should have done Dharma and bhoga when I had the opportunity."'

A person who divides his income into five portions remains happy. One portion should be used for Dharma, one for yash (getting a good name in society), one for personal use, one for the family, and one for the business. A person who makes these divisions of his income remains sukhi in this loka and in paraloka. If he hoards, he gets sukha neither here, nor after death.

'Na dharmyaaya na kaamaaya yasyaarthaayaasa eedrishah' – some people toil day and night to make money, but don't use any of it for Dharma or bhoga. Ultimately, it is all wasted.

- The five *gati* (courses) of *dhana* (wealth).

Praaye`naarthaah kadaryaanaam na sukhaaya kadaachana,

iha chaatmopataapaaya mritasya narakaayo cha.

(11. 23. 15)

The word 'artha' has two meanings in Sanskrit. *'Arthyate` iti'* – artha is that, which people want to get, *'praathyate` iti'* – what people pray for. 'Let this dhana come to me.'

The other meaning is *'ree gatau dhana',* is a *pratyaya,* an affix. *'Ityarti iti arthah'* – that, which always keeps moving, is artha. Constant movement is what protects wealth; it is destroyed if it is kept in one place.

Thus, the wealth of miserly people is generally not well utilized – neither for their own sukha, nor for the sukha of any other. I have seen a wife who had stashed away a lot of money. She used to give loans on interest,

while her husband went into huge debts to keep things going. He could not pay his taxes. He was taken to Court under arrest.

I have seen a mother who hoarded huge amounts of money while her son longed to get some decent clothes. When people become obsessed with saving money there is no end to it. They have a compulsion to save, even at the cost of their own comfort and necessities. This continues as long as they live. It is said that such people get reborn as snakes that come back to guard the wealth they had hoarded.

I had a friend in Jabalpur who got a hundred rupee note. He decided to hide it from his brothers. He put it into a tin and buried it. Four months later he needed the money and dug up the tin. It had only water inside. The money he did not share with his brothers had turned into water. In such cases there is no need to become a snake – becoming a worm is enough! *'Mritasya narakasya cha'* – what greater Narak can there be?

Yasho yashasvinaam shuddham shlaadhyaa ye` guninaam gunaah,

lobhah svalpoapi taan hanti shvitro roopamive`psitam.

(11. 23. 16)

A person gets the pavitra yash of great men, and the excellent gunas of renowned people – but what is his state if he is a *lobhee* – a greedy miser?

People say, 'the appearance is very beautiful, Maharaj, but there is a touch of leprosy on the neck.' 'Just as even a touch of leprosy ruins the beauty of a person, a little greed destroys the beauty of his yash and praiseworthy qualities.'

Arthasya saadhane` siddha utkarshe` rakshane` vyaye`,

naashopabhoga aayaasastraasashchintaa bhramo nrinaam.

(11. 23. 17)

Making money entails considerable difficulties and stress. People come to me and say, ‘Maharaj, what do you know of what I have endured to earn wealth? It is easy for you to speak about the evils of wealth, but we have enormous problems even after we have earned substantial wealth. We have to worry about safeguarding it and how it can be increased. There is pain even in spending it and losing it.’

Earning wealth is hard work. Suffering, tension, and bhram are attached to earning and conserving wealth.

Ste`yam hinsaanritam dambhah kaamah krodhah smayo madah,

bhe`do vairamavishvaasah sanspardhaa vyasanaani cha.

E`te` panchadashaanarthaa hyarthamoolaa mataa nrinaam,

tasmaadanarthamarthaakhyam shre`yoarthee doorastyaje`t.

(11. 23. 18-19)

These are fifteen misfortunes that are connected to wealth. Wealth comes stealthily. It comes by causing dukha to others. It comes by speaking untruths, by having to pretend. It comes when there is kamana in the mana. Krodha comes if there is any hindrance in procuring it. Abhiman comes when you get it. It becomes destructive if it stays for long in one place. It creates friction between brothers and between a husband and wife. People don’t trust each other where wealth is concerned. Wealth creates rivalry. And three more doshas come with it

– adultery, gambling, and drink. These are the results of excessive wealth.

Therefore, *'shre`yoarthee'* – a person who truly wants his kalyan should desire to renounce the artha that leads to misfortune.

In the Bhagwat, the gopis said, 'some *kroora* (cruel person), calling himself *akroora* (not cruel; kind), has come to take Shri Krishna to Mathura.' In the same way, it is said here, 'who is it in the form of artha? It is anartha! It is misfortune.' A person who wants his own good should fold his hands to such artha from afar.

Bhidyante` braataro daaraah pitarah suhridastathaa,

e`kaasnigdhaah kaakininaa sadyah sarve`arayah kritaah.

(11. 23. 20)

There was a quarrel between brothers. What was the cause? It was money. Why did the wife get alienated from her husband? It was because of money. A habit of stealing money was developed. It is very difficult to save yourself from this. People are displeased when I talk on this topic, but if they reflect a little they will realize that money is the cause of most of their friction with the spouse, son, mother, brother or any other close person. So, just accept what the Shastras tell us about wealth. It alienates people who love each other dearly. Friendships are broken, marriages are broken and families are broken up because of money. Enmity is created because of money, where once there was love and goodwill.

Arthe`naalpeeyasaa hye`te` samrabdhaa deeptamanyavah,

tyajantyaashu spridho ghnanti sahasotsrijya sauhridam.

(11. 23. 21)

People get so angry over a little bit of wealth that they become rivals – enemies ready to fight to the death. People who had strong bonds of friendship part in bitterness. They stop to destroy the person they once loved so dearly.

Labdhvaa janmaamarapraarthyam maanushyam tad dvijaagryataam,

tadanaadritya ye` svaartham ghnanti yaantyashubhaam gatim.

(11. 23. 22)

Oh my friend! You have obtained the birth of a manushya! The Ishwara's bhajan cannot be done to this extent in the loka of the Devtas or the loka of the Asuras. An excess of dvesha prevents the Daityas from doing bhajan. They just create obstacles for others.

It is said that obstacles arise when anyone starts an anushthana of Hanumanji. I had a friend who started a forty day anushthana of Hanumanji. All went well for thirty eight days. On the thirty ninth day two black thieves – who looked just like bhootas – came as soon as he sat for bhajan. 'Give us you lota and bedding,' they said. He complied and they went away. They did not beat him or do anything else.

When he started to do Hanumanji's bhajan, he could just not think of Hanumanji – he could think only of the two frightening robbers. The rule of the anushthana was that he should think only of Hanumanji, and that rule was broken.

Thus, bhajan can't be done if there is fear or if there is dvesha. If you have raaga or moha for someone you won't be able to think of anyone except that person. All these are obstacles in bhajan.

The Devtas can't do bhajan because there is excessive bhoga in Swarga. The Daityas can't do bhajan because of excessive dvesha. The manushya yoni has only one dosha, and that is lobha. The dosha of kama is more with the Devtas, the dosha of krodha is more with the Daityas and the dosha of lobha is more with the manushyas. This is why the Dharma of daan is emphasized for manushyas.

Even Devtas want to be born in the manushya yoni, in one of the three Varnas of Brahmin, Kshatriya or Vaishya. These are called *'dvijaagra'* because the Shastras ordain that they are eligible for the Yagnopaveeta and the Gayatri Mantra. Those who have the good fortune to be born in one of these and yet they disdain and disrespect their Atma, and the Paramatma, destroy themselves. They are given an *ashubha yonee* – an inauspicious birth – after they die.

Svargaapavargayordvaaram praapya lokamimam pumaan,

dravine` koanushajje`ta martyoanarthasya dhaamani.

(11. 23. 23)

This manushya shareer is the doorway to both Swarga and Moksha. You can go wherever you want from this shareer. Other species like worms, insects, animals and birds have no scope to go to Swarga or get Moksha. Who will give them the upadesh of 'Tattvamasi' or any other Mahavakya? Therefore, this shareer of yours is an open doorway to Swarga and Moksha-sukha. Having obtained this, *'kah martya'* – death hangs over your head. It is not that you will live forever, and so, to have asakti for wealth is a dhaam of misfortune. Shri Krishna's dhaam is Dwarka, Narayana's dhaam is Badrinath, Jagannathji's dhaam is Jagannathpuri, and the name of anartha's dhaam is *dhana* – wealth!

If you want to get the darshan of anartha you can get it in dhana. From dhana you can extract as much anartha as you want – adultery, immoral behavior, gambling, drinking, or any other evil – because dhana is a treasury of anartha. Save yourself from it if you want, and don't save yourself from it if you don't want. Which wise person will want to trap himself in anartha by having asakti for wealth?

De`varshipitribhootaani gnaateen bandhooshcha bhaaginah,

asamvibhajya chaatmaanam yakshavittah patatyadhah.

(11. 23. 24)

A person who does not give to the Devtas, to the Rishi-Mahatmas, to the Pitris, to other beings, to needy people in the community and relatives, and to those who have a right to their help, is called a *yakshavittah'*. He has been given the task of guarding the wealth. Who says he is the owner of the wealth? He will be considered the owner if he picks it up and gives it to someone! If he guards it but is unable to give any of it, how can he be considered its owner?

What happens to such people?
They don't get a manushya-shareer in their next birth.

Vyarthayaarthe`hayaa vittam pramattasya vayo balam,

kushalaa ye`na siddhyanti jarathah kim nu saadhaye`.

(11. 23. 25)

The Brahmin repented bitterly, 'I wasted my time in making money. Both time and money have been wasted!'

Oh – is dhana a bad thing then?

No, dhana is not bad; it is a good thing. The dosha is not in the dhana – *'ye`na vittaadinaa kushalaa vive`kinaa sidhyanti, sanskaraat muchyante`'* – if the vivek of dhana is done in the right way, and it is used for doing Dharma and purifying the antahkarana, if people are adroit in creating sanskaras with their dhana so that they can do a sarva-daan Yagna or a Vishwajit Yagna the way Rama did, they will become free of the sansara.

'My dhana as well as my life have gone. Old age is round the corner,' thought the Brahmin. 'I can't even do anything now. My whole life has been a complete waste.'

- The self-analysis of the Bhikshu.

Kasmaat sanklishyate` vidvaan vyarthayaarthe`hayaasakrit,

kasyachinmaayayaa noonam lokoayam suvimohitah.

(11. 23. 26)

'I pondered deeply over the matter, but could not understand why even wise people face losses repeatedly, and yet they go on trying to earn money. What is the benefit of hoarding wealth? It seems to me that somebody's Maya has deluded the whole world. It is like the old adage of intoxicating bhanga being put into the village well, so the whole village is intoxicated! It is somebody's Maya that cheats everybody. People don't do Dharma, they don't make their antahkarana shuddha, and they don't do homa. They are trapped in the Maya of endless accumulation.'

Kim dhanairdhanadairvaa kim kaamairvaa kaamadairuta,

mrityunaa grasyamaanasya karmabhirvota janmadaih.

(11. 23. 27)

The fact is the manushya is not suffering because he is deluded. He suffers because of his hope to get happiness by getting money. He feels he will get a lot of bhoga when he gets a lot of wealth. It is not Maya that deludes the manushya; it is wrong to blame the Ishwara.

Jo na tarayi bhavasaagarahin, nara samaaja asa paayi,

te` krita nindaka mandamati, aatmahana gati jaayi.

People who don't do their kalyan in spite of having got a manushya shareer get the gati of a person who commits suicide. These people – *'kaalahin karmahin eeshvarahin mithyaa dosha lagaayi'* – put the blame unjustly on the Ishwara by saying that their times were bad, that their past bad karmas prevented them from doing any Dharma-karma. They blame the Ishwara's Maya for their own foolishness.

However, the dosha is not the Ishwara's; it is the faulty thinking of these people. They work hard and accumulate a lot of wealth, and enjoy great bhoga. They get trapped in their own expectations and desires. So, what will dhana and the givers of dhana – the bhoga and givers of bhoga – give? Their hopes dangle in the future, while mrityu hangs over their head! People think they have many years ahead of them; they are unprepared when mrityu comes. This is Maya.

There is a T.B. Hospital in Vrindavan. I go there occasionally to visit a patient known to me. It is obvious that their lungs are ruined. They are not able to get up. They eat and speak with difficulty, but the hope of recovery burns strongly in them. At times, the person dies the very next day – or two days later – but the patient does not realize that death is imminent. How long does it take for the machine of the heart to stop

beating? Death is swallowing everybody constantly. *'Karmabhirvota janmadaih'* – people do a lot of karmas, but these karmas will only give them rebirth. They won't get Moksha.

Noonam me` bhagavaanstushtah sarvade`vamayo harih,

ye`na neeto dashaame`taam nirve`dashchaatmanah plavah.

(11. 23. 28)

When the Brahmin got vivek he said, 'oh, how did this vichar come to my mana that I began to see the dosha is dhana and bhoga? Surely, my Bhagwan Shri Hari is pleased with me, because He is all the Devtas.'

Ye`na neeto dashaame`taam nirve`daashchaatmanah plavah.

How did the Brahmin know that Bhagwan was *prasanna*?

When I was a child one Mahatma had told me that jeevan has two mantras. One is that you remain poor, and the other is that you retain pavitrata in your poverty. A poor man is destroyed if he becomes dishonest, and if a pavitra-atma person gets a lot of materials, it becomes a hindrance in his pavitrata. When poverty is combined with pavitrata in the jeevan of a manushya, and pavitrata is retained in poverty, it is a very superior jeevan.

So, the proof that Bhagwan is prasanna is that poverty comes into our jeevan and vairagya comes into the mana. *'Aatmanah plavah'* – these are a boat that takes you to the Ishwara.

Soaham kaalaavashe`she`na shoshayishye`angamaatmanah,

apramattoakhilasvaarthe` yadi syaatsiddha aatmani.

(11. 23. 29)

'And so, whatever time is left to me in this life – I will show fortitude and do tapasya. I will detach myself from bhoga. I will not be forgetful of my actual self-interest, which is the Paramartha. I am determined to get Atma-sakshatkara. I will obtain the knowledge that the Atma and the Brahman are one.

Tatra maamanumode`ran he`vaastribhuvane`shvaraah,

moohoorte`na brahmalokam khatvaangah samasaadhayat.

(11. 23. 30)

May the Swami Devtas of the three worlds – Brahma, Vishnu and Mahesh – shower kripa on me. May they promote my sankalpa so that I can progress on this path.'

Oh, but you have become quite old now!

'So what? When Raja Khatvanga was told that he had only forty eight minutes more to live, he did not get frightened. He had gone to Swarga to help the Devtas in their war against the Asuras. The Devtas were victorious. They were pleased with Khatvanga and told him to ask for a *vara* (boon). Khatvanga said, "Maharaj, please tell me first how long I have to live. I will ask for a vara accordingly." The Devtas told him he had only forty eight minutes left. "In that case, I ask for the vara that my mana gets attached to Bhagwan," said the Raja. He obtained the Paramatma in just forty eight minutes!'

- The state of the virakta Bhikshu.

Shreebhagavaanuvacaha

Ityabhipre`tya manasaa hyaavantyo dvijasattamah,

unmuchya hridayagrantheen shaanto bhikshurabhoonmunih.

(11. 23. 31)

Shri Krishna told Uddhavaji, 'this Brahmin of Avanti resolved to live as a virakta tapasvi. With this resolve the knots in his hriday were opened.'

What are the knots in the hriday?

They are 'I' and 'mine'. To be chetan and bind yourself to the jada – believing your jada shareer to be your 'I' is a knot – a granthi – of the hriday. The Brahmin reached the decision that he would not consider any object of the sansara to be his 'I', or as belonging to him. *'Shaanto bhikshurabhoonmunih'* – the frenetic activity of the mana was stilled. The Bhikshu's manovrittis became Atma-nishtha. He became a Bhikshu – a wandering Monk who begs for his food.

Sa chachaara maheeme`taam sanyataatme`ndriyaanilah,

bhikshaartham nagaragraamaanasangoalakshitoavishat.

(11. 23. 32)

'The Bhikshu no longer stayed at any one place. He had no asakti for any place. *E`taam maheem chachaara* – he wandered all over the dharati. It is essential for a Mahatma to have no asakti for any place, object, or individual.

This Bhikshu kept his shareer, indriyas and prana restrained,' said Bhagwan.

The indriyas should not be allowed to run here and there at will. The shareer's actions should be controlled. Both the mana and the shareer should be kept under control.

'Bhikshaartham nagaragraamaansangoalakshitoavishat' – the Bhikshu went into a village or city only to beg for bhiksha. *'Asanga alakshita'* – he did not associate with anybody. He did not want to be recognized – meaning, he did not want anybody to guess that he is a Mahatma; he wanted people to think he is just like any other beggar.

Tam vai pravayasam bhikshumavadhootamasajjanaah,

drishtvaa paryabhavan bhadra bahveebhih paribhootibhih.

(11. 23. 33)

'Uddhava! Dushta purushas show their wickedness everywhere!'

It is said:

Sudhaa saraahiya amarataa, garala saraahiya meenchu. Which is the best poison? It is the one that kills just by smell. It is so powerful that a person doesn't have to drink it; he only has to smell it and he dies. And, when is amrita praised? It is when a person becomes immortal by just touching it; he doesn't have to drink it. It is so powerful that just its touch bestows immortality.

'Base people cannot stay without displaying their wickedness. The Bhikshu was *pravayasam* – he was quite aged. It is very bad to harass old people. The man was a bhikshu and an avadhoot, but dushta people don't control their nature. Even when they are not concerned in any way, they enjoy harassing people. He Uddhavaji, *bahveebhih paribhootibhih* – they insulted and demeaned the Bhikshu in every way they could.

Ke`chittrive`num jagrihure`ke` paatram kamandalum,

peetham chaike`akshasootram cha kanthaam cheeraani ke`chana.

(11. 23. 34)

Somebody snatched away the Bhikshu's daan, somebody his begging bowl and his kamandalu, somebody took away the little stool he sat on, somebody snatched at his rudraksha mala, and they even pulled at his clothes. Not only that –

Pradaaya cha punastaani darshitaanyaadadurmune`h,

annam cha bhaikshyamsampannam bhunjaanasya sarittate`.

Mootrayanti cha paapishthaah shtheevantyasya cha moordhani,

yatavaacham vaachayanti taadayanti na vaktti che`t.

Tarjayantyapare` vaagbhih ste`noayaamiti vaadinah,

badhnanti rajjvaa tam ke`chid badhyataam badhyataamiti.

(11. 23. 35-37)

They taunted the Bhikshu by showing him the things they had snatched from him. When the poor man sat down to eat on a riverside, these paapis urinated on his food! They spat on his head. If he remained silent they beat him until he spoke!

'Oh! He is a thief in the garb of a Sadhu!' said some people. They tied him up with a rope.

Kshipantye`ke`avajaananta e`sha dharmadhvajah shathah,

ksheenavitta imaam vrittimagraheet svajanojijhatah.

(11. 23. 38)

Some people accused him – *'e`sha dharmadhvajah shathah'* – a person who shows the banner of Dharma outwardly and does adharma secretly, is called a 'Dharmadhvaja'. *'Dharmadhvajah sadaa lubdhah, daambhikah lokavanchakah.'*

'It is not only that he is a hypocrite,' they said. 'He is also a miser.' The word *shathah* means miser. The word 'seth' has two roots. One is that it comes from the word *'shre`shtha'*, meaning, excellent. The Pundits write '*shre`shthee'* when they start a letter. There is a Marwari mudiya vritti, in which they don't write 'Seth'; you all know what they write! They write two letters – *sha* and *tha. Shatha* means, one whose fist is tightly closed, it doesn't open!

'Ksheenavitta imaam vrittimagraheet svajanonjjhitah – when his livelihood was destroyed and he had no income, and even his relatives left him, the only method left to such people is to become a Sadhu.' This becoming a Sadhu is not from the viewpoint of having the virtues of a Sadhu; they become a Sadhu to earn money.

Aho e`sha mahaasaaro dhritimaan giraraadiva,

maune`na saadhayatyartham bakavad dridhanishchayah.

(11. 23. 39)

'Oh, don't think he is some ordinary fellow. There is a lot of strength in his shareer yet.' Someone said, 'he has as much fortitude as a mountain! He won't say a word, no matter how much you harass him!' Some people said, 'he is extremely resolute.' Somebody compared him to a stork that

stands on one leg in the water, waiting for a fish to come for him to catch and swallow.

People are the same in all times. There is always one group who talks and thinks like this, and there are Sadhu-purusha and Mahatmas, who continue to endure peaceably.

Itye`ke` vihasantye`name`ke` durvaatayanti cha,

tam babandhurnirurudhuryathaa kreedanakam dvijam.

(11. 23. 40)

Some people ridiculed the Bhikshu. Some would release wind at him, some tied him up, and locked him up. They treated him as though he was a stuffed bird – *yathaa kreedanakam dvijam.*

E`vam sa bhautikam dukham daivikam daihikam cha yat,

bhokttavyamaatmano dishtam praaptam praaptamabudhyata.

(11. 23. 41)

'This is how the dushta people gave dukha to the Bhikshu. This dukha was a bhautik dukha, pertaining to the shareer and mana. The extreme heat and cold he endured was the Daivik dukha, given by the Devtas. The Bhikshu thought, "this is my prarabdha, the fala of my paapas done in my previous birth." He endured everything with a tranquil mind.

Paribhoota imaam gaathaamagaayata naraadhamaih,

paatayadbhih svadharmastho dhritimaasthaaya saattvikeem.

11. 23. 42)

The Bhikshu took the ashray of the Sattvik vritti when he was disdained by the dushta. He held on to unwavering nishtha in his own Dharma. He sang with a lighthearted carefree mana. Others gave him dukha but he held on to his inner anand and sang the geet of the Mahatmas, of the Sanyasis, *"hari om tatsat"* because of his Sattvik vritti.'

- Reflections on sukha-dukha.

Dhrityaa yayaa dhaarayate` manah praane`ndriyakriyaah,

yoge`na vyabhichaarinyaa dhritih saa paartha saatvikee.

(Gita 18. 33)

(He Partha! The single-minded dhyana done by a manushya to contain his mana, prana, and the actions of his indriyas, is called *saattvik dhriti.*)

People became curious to know what the Bhikshu was singing in his dukha. Music comes out of the hriday when a manushya experiences deep joy or deep anguish. People tend to hum when they are in a happy frame of mind. The women, Maharaj, even weep melodiously! I am sure you have all experienced this! Thus, what is experienced in the hriday comes out as a melody. The 'Viraha Geet' sung by the gopis when parted from Shri Krishna is also a song.

This Brahmin-Devta, immersed in his Gnan-nishtha, sang –

Dvija uvaacaha

Naayam jano me` sukhadukhahe`turnade`vataaaatmaa grahakarmakaalaah,

mana param kaaranamaamananti sansaarachakram parirvataye`dyat.

(11. 23. 43)

Just as there are eighteen chapters in the Gita, there are eighteen shlokas in the 'Bhikshu Geet.' The physical shareer has seventeen Tattvas, each with a little dukha attached, and the eighteenth is for obtaining the Paramatma who destroys all dukha.

The Bhikshu said, 'these six substances that have been created – manushya, Devta, Atma, *graha* (planets) karma and kaala – are not the causes of people's sukha-dukha. People believe that this person gave him dukha – what dukha will this plaything of mrityu give to anyone? It is only because of the person's bhranti of being the karta that makes him believe others to be kartas.'

When someone feels his dukha has been given by another individual, he believes that manushya to be a karta, isn't it? Well, my brother, you do a vivek of Vedanta – 'I am not the karta; the Atma is not the karta.' And you also believe the other person to be the karta who gave dukha to you? Is your vivek limited to the Atma in your shareer – that your shareer is the akarta – and your vivek for the Atma in the other shareers is that they are kartas? You exempt yourself from becoming a paapi-punyatma, but considers others to be paapis and punyatmas!

A person is helpless in having to be born because of his karmas. *Jana* means, *yo jaayate` iti,* meaning, a *jana* is a person who is born, is a slave of karma. His birth is caused by his karmas.

'What freedom of action does he have, to give dukha to anybody?' thought the Bhikshu. 'This manushya has not given me sukha-dukha. He is not the karana of my sukha-dukha.

Now, if you say that the Devtas gave dukha-sukha, even that is not the case. Sukha-dukha is not given by the Atma or by the grahas either. What will a poor graha give? The grahas themselves endure the bhoga of sukha-dukha. Ketu doesn't have a head, and Rahu doesn't have a body. Shukracharyaji Maharaj is *shukra* (semen), but he has no eyes. Shanishchara is black. The Chandrama has to wax and wane. The grahas have to move on their orbits, suffering the bhoga of their own karmas. What sukha-dukha will they give anybody?

Even karma is not independent in giving sukha-dukha to anybody. Neither does kaala have that power.'

Then, how does sukha-dukha come?

'Manah param kaaranamaamanti' – it is the mana that is the biggest karana of sukha-dukha. If the mana accepts something as sukha, it is sukha; and it becomes dukha if the mana accepts it as dukha. The mana becomes very fragile at times. A man loses his temper for the sake of two annas. He feels as though his body is on fire! Yet, he remains calm even when he loses a thousand rupees. The mana becomes hard at times and extremely tender at times. People eat badly cooked food with a smile, saying they enjoyed the meal, or they may flare up because there is too much salt in some item!

So – what is the point?

The point is, it is all a play of the mana. Sukha-dukha stay in the mana. Had sukha-dukha stayed in the grahas, they would have been contained there – why would they come to us? If sukha-dukha were with others they would stay where they were, not come into our mana.

This rising of sukha-dukha in out mana is actually *'manasaa hye`va pashyati, manasaa shrunoti'* – it is with the mana that a manushya listens. It is the mana that keeps the wheel of the sansara turning and changing, as written in the Brihadaranyaka Upanishad (1. 5. 3).

Mano gunaan vai srijate` baleeyastatascha karmaani vilakshanaani,

shuklaani krishnaanyatha lohitaani te`bhyah savarnaa sritayo bhavanti.

(11. 23. 44)

It is the mana that tells us about the vrittis of the gunas. 'Let me do dhyana. Let me go for Bhagwan's darshan. Let me do puja. Let me do Satsang, daan, and Dharma.' This is the Sattvik vritti.

The urge to go to a cinema, do raaga and bhoga is a Rajasik vritti. To be lazy and do nothing, to be drowsy and forget what you have to do is a Tamasik vritti.

Where is all this?

It is the mana that does the srishti of the gunas. It is very powerful. It compels us to do things even when we want to do something else. We want to do bhajan, but the mana brings indolence, drowsiness and forgetfulness.

This mana is Maya. Maya is nothing else but the mana. All perception is in the mana. Bandhan is in the mana and so are sukha-dukha. It is the Mana that is called Maya. A person who becomes the *pati* (Master) of the mana becomes Maya-pati – Bhagwan!

It is by this powerful mana that astonishing karmas are born. Some karmas are *shukla* (white) karmas – meaning, karmas of great integrity.

Some are *krishna* (dark) karmas – meaning, wrong deeds, and some are mixed – good and bad, both. Some are red karmas, filled with Rajoguna.

It is because of this that a jeeva gets a yoni as a Devta, manushya, animal, bird, etc as the fala of his karmas.

Aneeha aatmaa manasaa sameehataa hiranmayo matsakha udvichashte`,

manah svalingam parigrihya kaamaanjushannibaddho gunasangatoasu.

(11. 23. 45)

Someone may say, 'it is all the sansara of the mana. The mana makes you feel you are in Swarga or Narak. Even punarjanma is because of the mana. All that happens is the play of the mana.'

That is true. The Atmadev is *'aneeha'* – free of desire. It neither wants anything, nor does anything. It is the mana that wants things and does things. Our Atma is free of desire, care, inclination, or action. It is *'hiranmayah'* – dense, like gold that has no scope for anything to be put into it. The Atmadev is established permanently in its own swarup, and it is extremely powerful.

And *'matsakhah'.* The Brahmin said, 'He is the *sakhaa* – friend and companion – of the jeeva that I am.'

'Dvaa suparnaa sayujaa sakhaayaa' – the two friends – the Atma and the jeeva – stay together in the same place, at the same time, in the form of the same Tattva. One, being free of avidya, is the abhokta, whereas the other – the jeeva – is the bhokta because he has avidya. That means the adhyas of avidya is the cause of the sansara. The Atma is actually the drashta.

The mana – meaning, adhyas – makes a jeeva a karta. The Paramatma is not the karta-bhokta because He is free of avidya, whereas the avidya in the jeeva makes him the karta-bhokta. This is why all the efforts are made by the mana. The paapa, punya, bhoga, sukha-dukha, and karta-bhokta are all of the mana. The Paramatma is totally free of desire and kriya, with a predominance of vidya-shakti. He is the sakha of the jeeva, but remains the drashta.

Even so, the identification with the mana – the feeling 'I am the mana, the mana is in me, and is mine', is what gives the perception of everything; and this is due to adhyas.

Now, the feeling, of being a jeeva – *'svalingam' – 'yasmin aatmani lingavati bodhayati sansaaram iti tanmanah parigrihya* – I am the shuddha Atma. I accept the linga-swarup mana of my shareer as my Atma. I merge into the gunas and karmas of the mana. Then, because of asakti for the gunas I indulge in the vishays of the indriyas and I get bound.'

Therefore, the bandhan is actually of the mana, and Mukti is also of the mana. Vishays are necessary because of the mana. A person merges with the mana because he doesn't have Atmagnan. His lack of Atmagnan is the cause of his getting dukha and doshas.'

- The importance of restraining the mana.

Daanam svadharmo niyamo yamashcha shrutam cha karmaani cha sadvrataani,

sarve` manonigrahalakshanaantaah paro hi yogo manasah samaadhih.

(11. 23. 46)

‘Whatever a person achieves is possible because he has gained control over his mana. Everything is futile if he has not achieved control over his mana.’ This was the song of the Brahmin-Devta.

You should do daan; you should also do the daily duties ordained for you, and the duties that come from time to time. You should observe the niyams you have accepted. The Yoga Darshan has five yamas and five niyams; the Bhagwat gives twelve yamas and twelve niyams. *‘Shrutaani karmaani cha sadvrataani’. ‘Shruta’* means studying the Vedas etc. Why are we told to study the Vedas, do Sat-karma, and vratas like ekadashi?

‘Sarve` manonigrahalakshanaantaah’* – the fala of all sakama and nishkama karmas, and sadhans, too, is that the manushya gains control over his mana. *‘Manonigrahalakshanaah ante` nishthaa falam ye`shaam te` kathaa’ – the fala of all sadhans is to gain control over the mana.

A doubt rises, that Gnan is said to be the fala of all these efforts. The fact is the Samadhi of the mana is called Gnan. *‘Manasah samaadhih paro yogah’* – that, which buries the mana, is the highest Yoga. Samadhi means to bury. A Sadhu is given a Samadhi when he dies. His ashes are buried and a memorial is built over them.

The mana is also buried in its adhishthana. It has no existence without the Svayam-prakash Sarva-adhishthana Parabrahm Paramatma. The Samadhi of the mana is the highest Yoga a person attains through all the sadhans.

Samaahitam yasya manah prashaantam daanaadibhih kim vada tasya krityam,

asamyatam yasya mano vinashyad daanadibhishche`daparam kime`bhih.

(11. 23. 47)

It is explained both ways, that the mana becomes *samaahita* – meaning, collected – with a single-pointed focus, and this is the highest state.

A person whose mana has given up its own independent existence and is peacefully established in its adhishthana, has no need to do daan, Yagna and Dharma, because he has obtained the fala of daan, Yagna, tapa and Dharma. But if a person has not learnt how to restrain his mana, and it runs amok among the vishays of the indriyas and the transient objects of the sansara – if it is agitated by kama-krodha etc – then *'vinashyat'* – it sways like drunkard. He has no control over his mana. He is like a man who is sedated or given chloroform to make him unconscious.

It the mana goes into such a dormant state without resorting to any intoxicating substances, it is not bothered about anything. What kind of a mana is that?

It is a *vinashyat mana* – a mana that has been destroyed. Therefore, if the mana is uncontrolled, rushing around erratically, it will be called *asanyata'* – unrestrained. Kama-krodha etc keep coming into it, and the mana merges with them. If a person's mana is in this state it doesn't matter how much daan and Yagnas he does, the fala of the Dharma that should come doesn't come. Then, *'daanaadibhih kim aparam prayojanam syaat'* – no purpose is achieved.

This does not mean that you should not do daan, Yagnas etc! The purport of this statement is that the mana should be kept under control. The mana should mix with neither the sansara nor its vishays. It should not be restless and fickle. It should remain unmoving in the Paramatma.

Mano vashe`anye` hyabhavan sma de`vaa manashcha naanyasya vasham same`ti,

bheeshmo hi de`vah sahasah saheeyaan yunjaayaadvashe` tam sa hi de`vade`vah.

(11. 23. 48)

All the indriyas – *'de`vaa – indriyaani'* – the eye, ear, nose, tongue and skin – are ruled by the mana. You often hear people say, 'my mana had wandered for a bit. I did not hear what you said. I did not notice this.' The mana, however, is not ruled by any indriya.

'Bheeshmo hi de`vah sahasah saheeyaan' – what is this extremely strong mana like?

It is *sahasoapi saheeyaan* – stronger than the strong. If someone is stronger than the strongest, it is this *bheeshmade`va* – meaning, it is terrible! It is fearsome! If there is anything that is feared by even the Yogis, it is the mana.

Who is a Devta? The Devtas are controlled by the mana, and the mana is also a Devta. A person who is able to keep his mana controlled and dance at his will, is the Devta of Devtas, and the Devta of the mana.

Tam durjayam shatrumasahyave`gamaruntudam tatra vijitya ke`chit,

kurvantyasadvigrahamatra
martyairmitraanyudaaseenaripoonvimoodhaah.

(11. 23. 49)

Bhagwan explained that a manushya should gain mastery over his mana because there is no other enemy.

Who is the enemy?

Our enemy is not outside – it is within. Our own mana is our enemy. It is very frightening; very difficult to overcome.

Let the mana stay in its own house – what is the need to interfere with it?

No, Maharaj! It attacks suddenly! *'Asahyave`gam'* – its onslaught is as difficult to ignore as an enemy who attacks physically.

What is the inner impulse of this enemy?

Raaga-dvesha is the inner impulse of this mana that is our enemy. *'Manaso vacho sarva idam babhoova'* – this whole srishti is ruled by the mana, but the mana is not subjugated by any other. Bhishmadev – the unconquerable – is none other, than this mana. Raaga-dvesha keeps attacking repeatedly.

Now, if you sit secure in your fort, what harm will the attacks of raaga-dvesha do to you?

'Aruntudam' – the repeated attacks of the mana wound our most vulnerable spots.

There are people who don't conquer their mana – what do they do?

They create friction, and have disputes with other people, accusing them of doing them some harm. They also create the feeling, 'this is my friend and this is my enemy, and this one is indifferent to me.' They are stupefied by the sansara.

The fact is there is no need to have enmity for anybody. In this sansara there is no friend, no enemy and no indifferent people. The sansara is

created by the mana. If you have learnt to control your mana, the whole sansara will be under your control. Only those who have no control over their mana wander helplessly in this sansara.

De`ham manomaatramimam griheetvaa mamaahamityandhadhiyo manushyaah,

e`shoahamanyoayamiti bhrame`na durantapaare` tamasi bhramanti.

(11. 23. 50)

What is this deha, after all? It is a pile of many things. It has not been assembled with screws and pins. You would have noticed how the bones are interlinked in your knees as fingers, your back, elbows, ankles, etc are all interlinked.

What, after all, is this shareer?

It is the play of the mana, that it collects many things, and makes them one. This shareer is *manomaatra* – it is nothing but the mana. When the mana is awake you are aware that this is the shareer; who knows the shareer if the mana is absent?

So, if you are aware of the shareer only because of the presence of the mana, it means the shareer has no existence without the mana. It is something imagined by the mana.

'Mamaahamityandhadhiyo manushyaah' – means a person whose buddhi is blinded. A person can manage somehow if his eyes are blind, but how can he live if his buddhi is blind? It is like bhang being put in the water of the village well – everybody becomes intoxicated.

‘I am this, and this is mine’ – what is the swarup of bhram? It is, ‘this is me and that is another’. Now, where are the ‘me’ and the ‘other’? Are the pancha bhoota in them different? No. The matter of which all forms are made is the same. All shareers are made of the same pancha bhoota. All breathe in the same air, walk on the same prithivi, and live in the same space. All are in the one Paramatma. It is only the animation of the mana that gives the feeling that this belongs to you and that belongs to another.

It is because of this bhram that the manushya wanders in this sansara that is so difficult to cross over.

Thus, we see that when the mana accepts something as dukha, the person experiences dukha; and when the mana accepts something as sukha, the mana experiences sukha. It is not that the factor under consideration is sukha or dukha.

How does this happen?

The feeling, ‘I am sukhi; I am dukhi’ cannot be measured by their length and breadth! Sukha and dukha have no form, shape, color, age etc. Oh, it is the kalpana of the mana that makes people feel they are dukhi.

A man is alive and conscious. Someone comes suddenly and says, ‘I will cut your throat!’ The man cries, ‘No-no!’

Well, my brother, why are you afraid to die?

It is because you have prema for living. You are aware, you love life, you are alive; but your mana has the kalpana that you are dukhi.

Mahatmas know the yukti by which the vritti ‘I am dukhi’ does not arise. They know their swarup. Their avidya has been removed by Atmagnan, so they know, ‘I am never dukhi.’

A person who accepts the feeling, ‘I am dukhi’ is dukhi. A person who accepts the feeling ‘I am sukhi’ is sukhi. A wealthy person weeps because he believes himself to be dukhi, and feels happy when he feels himself to be sukhi. It is also seen that people who give become sukhi and those who don’t give remain dukhi. A person who has a house can be dukhi and one who has no house can be sukhi. Sukha and dukha are not connected to possessions.

The causes of sukha-dukha: six opinions.

Vichar is now given to the six factors that are seen to be causes of dukha.

Janastu he`tuh sukhadukhayoshche`tkimaatmanashchaatra hi bhaumayostat,

jihvaam kvachitsandashati svadadbhistadve`danaayaam katamaaya kupye`t.

(11. 23. 51)

The manushyas give sukha at times and dukha at times. The word *‘jana’* is used for the manushya. It means someone who is born.

If a manushya who is born gives dukha, it will be to another manushya who is born, isn’t it? His influence will be limited to one of his own kind. The shareer gives dukha to the shareer, both of which are made of earth, water and fire. One person is causing discomfort to another.

This sukha-dukha is given by neither the Atma of the person who gets it, nor is the Atma of that person affected by sukha-dukha. The Atma is neither the bhokta of sukha-dukha, nor the karta. *'Sukha-dukha karmatvam aatmanah na asti'*. And, '*tat kartritva cha aatmanah na asti'* – the Atma is neither the karma of sukha-dukha, nor is it the karta. The Atma neither gives, nor takes sukha-dukha.

Why?

'Bhaumayoh tat' – both shareers (the giver and the receiver of sukha-dukha) are vikar of the prithivi. The deha gave and the deha got – what is the connection with the Atma? That, which is *amoorta* (formless), *nishkriya* (inactive) – *'naaayam hanti na hanyate`* (the Atma neither kills nor gets killed) – what connection does sukha-dukha have with that, which is pure existence?

Even so, it is the same Paramatma seated in both the giver and receiver of sukha-dukha. Here, the one who gives is the antaryami who abides within, the illuminator of all that happens, the adhishthana – the 'I'; and also the 'I' of the receiver's antaryami, prakashaka adhishthana Atmadev. It is the same Atma, the same Paramatma, and the same pancha bhoota in all.

So then, who is the subject of krodha in this?

A person causes pain to himself because his 'I' is in his shareer. *'Jivhaam kvachitsandashati svadadbhih'* – a man bit his own tongue by accident. He was so angry that he picked up an iron bar and broke his teeth! The tongue was cut and the teeth were broken! He harmed himself both ways! A person who knows the essence of the vastu doesn't do such foolish things.

One shareer was given dukha and it retaliated by giving dukha in return. What will be the result? If one shareer gives you dukha and you leave it at that, you break the chain of action and reaction. You put an end to giving dukha to each other. Look, the 'I who is experiencing dukha as you, will also experience dukha as the other. Don't think that it is somebody else who is being dukhi here and somebody else who is being dukhi there. The antaryami of both is one. The tongue and the teeth both belong to the same person. The one who gets the dukha belongs to the same one as the one who gives it. The Atma in both is one. The 'I' of both is the same.

Dukhasya he`turyadi de`vataastu kimaatmanastatra vikaarayostat,

yadangamange`na nihanyate` kvachit krudhye`ta kasmai purushah svade`he`.

(11. 23. 52)

Now do the kalpana that the Devtas give sukha-dukha. Even in this theory there is no connection with the Atma. The Devtas present in this shareer that has vikars, are the ones who get the sukha-dukha. For example, the hand hit the mouth. Indra is the Devta of the hand, and Agni is the Devta of the mouth that got hurt.

What happened after that?

The mouth bit the hand!

It is your own shareer that the hand hit and the mouth bit. The nir-ahankara Tattva, however, is neither the hand not the owner of the hand; neither the mouth nor the owner of the mouth. It is not Indra, not the Master of Indra; neither Agni, nor the Master of Agni.

This Atma-Tattva has no connection with any of these. The Devtas are the same in all shareers. If it was the Devtas who were the givers of sukha-dukha, there is no reason for getting angry with any person. Therefore, *'yadangamange`na nihanyate` kvachit kruddhye`ta kasmai purushah svade`he`.'*

Somebody said, 'my brother, it is our own Atma that is the cause of our sukha-dukha. It is our own Self, and no other, because nothing exists that is separate from the Atma. If anything else is perceived, it is mithya. Therefore, there is neither sukha nor dukha. That being the case, what is krodha for? What is the cause of krodha?'

The first example given was an example of the prithivi without any mention of any Devtas as the adhishthana. Now, by giving the example that includes the adhishthatri Devtas, Bhagwan explains that no other human being is a cause of dukha. Nor is any Devta a cause of dukha.

Aatmaa yadi syaatsukhadukhahe`tuh kimanyastatra nijasvabhaavah,

na hyaatmanoanyadyadi tanmrishaa syaat krudhye`ta kasmaanna sukham na dukham.

(11. 23. 53)

Somebody said, 'my brother, it is our Atma, after all, that is the karana of sukha-dukha. It is our own self, and no other; because there is nothing that is separate from the Atma. If anything else is perceived, it is mithya! Therefore, there is no sukha and no dukha – then why should there be krodha? What is the reason for krodha?

Grahaanimittam sukhadukhayoshche`tkimaatmanoajasya janasya te` vai,

grahairgrahasyaiva vadanti peedaam krudhye`ta kasmai purushastatoanyah.

(11. 23. 54)

Just as there are *graaha* – crocodiles – in a lake that catch people, the *graha* – planets – give sukha-dukha to the manushya. These grahas actually stay in the mana – there is no other place for them to stay in! We create strife with our own *aagraha* – insistence – to have things the way we want. We do *sangraha* – accumulation – not willing to give anything up. And, we do *parigraha* – we take objects, wife, property, dependents, daan, etc. All these are major grahas attached to the manushya.

Now – who gets these grahas? Ask the astrologers to tell you that! They will ask about the kula you are born in, and want to see your birth-chart. They will want to know the exact time and place of your birth. Then they will tell you which graha is the Master of the hour or minute of your birth, or the *lagna* or *raashi*, and other technical words. They will speak of the graha that is in the eighth or twelfth house, which gives dukha.

The Atma is *ajanmaa* – it is unborn, eternal. It is not born in any lagna of any graha or rashi in any year, at any place. How will sukha-dukha affect that, which has no birth? Who can give sukha-dukha to that which is not born? The grahas are connected to people who are born, and there is friendship and enmity among the grahas as well!

'Grahaigrahasyaiva vadanti peedaam' – the grahas clash among themselves, and the shareer connected to them gets affected. *'Krudhye`ta kasmai purushastatatoanyah'* – this Atma, however, is separate from all, and cannot be affected by any graha. Therefore, the

affect of the graha falls on the graha but there can be no affect where no graha exists.

Thus, it is those who have the abhiman of being the deha, who are actually the grahas. It is they who absorb the influence of the grahas. The influences will give trouble to a person who believes himself to be the deha. There is no graha that can affect a person who has overcome his identification with his shareer.

Karmaastu he`tuh sukhadukhayoshche`tkimaatmanastaddhi jadaajadatve`,

de`hastvachit purushoayam suparnah krudhye`ta kasmai na hi karmamoolam.

(11. 23. 55)

To say that karmas give sukha-dukha is not worth considering! What connection do karmas have with the Atma, that they will give sukha-dukha? If sukha-dukha were caused by karmas it was the karta that did the karma, but the bhokta who gets the fruit. The Atma is neither the karta nor the bhokta – how can karma give sukha-dukha to the Atma?

Someone may say, 'but, this is described in the Shastras. What about that?'

The Atma is both jada and ajada. Saying that it is jada means that it is subject to vikar. It will be sukhi at times and dukhi at times. Saying that the Atma is ajada means that it gets involved in karmas, after investigating the *hita* – benefit – in doing the karma.

Being vikari, the Atma will be sukhi-dukhi, and being chetan it will get involved with things after investigating whether they are beneficial or not.

How can the same Atma be jada as well as chetan?

Shri Krishna speaks about the Poorva Mimansa principle with a touch of sarcasm, by not accepting it. 'This Atma is not like a firefly,' He said. 'It doesn't shine when it spreads its wings and fade out when it closes its wings! The Atma does not become jada in the deep sleep state, and chetan in the waking and dreaming states. That is not the swarup of the Atma.'

Actually, *'de`hastvachit purushoayam suparnah'* – the deha is jada and the Atma is chetan. They are totally separate. The chetan Atma is not the karta-bhokta, and the deha does not have the capacity to investigate what is beneficial and what is harmful, before getting involved in the karma.

Therefore, *'krudhye`ta kasmai'* – who will you get angry with?

Say what is the authentic truth: *'na hi karmamoolam'* – the karma that is the root of sukha-dukha is not karma at all! The fact is that there is no Tattva called 'karma'. Karma has no length, breadth, color, form, etc.

Which came first – the karma or the shareer?

If you say karma came first – how can there be karma without a shareer? If you say the shareer came first – how can the shareer be created unless there is karma? If both were creates simultaneously, how did they get connected to one another? If both are anadi, from where did the feeling

of karya-karana come? If they are a parampara – a matter of succession – what is the thing called parampara?

'Na hi karmamoolam' – the fact is that fundamentally, there is no karma; and when there is no karma, how can karmas give sukha-dukha? It is the mana that does the kalpana of the karana and the karya.

Thus, as long as the emotional frenzy of karma and the karma-fala in the shareer, the shareer and karmas continues to seem real. As soon as the feeling of karma and the shareer is destroyed there is no more asakti for the sansara.

The definition of karma is very profound, because in all the religions – including the Hindu Dharma – it is believed that people get fala according to their karmas. *'Jaisee karanaee vaisee bharanee'* – you reap what you sow. If you do paapa you will go to Narak, and if you do punya you will get inner satisfaction for doing something good in this very life. Even if your good effort remains incomplete due to some reason, or if others do not get the benefit of your endeavors, a feeling of inner satisfaction comes into the hriday of a person who tries to do some good. He feels he did what he could; the lack of success was not his fault. If a man does not make any effort to do good things in his life he feels remorse that he missed the chance to do some good.

So, from the viewpoint of loka-vyavhar – meaning, for the sake of social interaction in the world – this is correct.

However, from the viewpoint of the Paramartha, this is not true. This is a very elevated principle that has been affirmed clearly in the fourth exposition – the Alatshanti Prakarana – of the Mandukya Karika. You

know that Shukadevji is the Guru, and Gaudapada Acharya is the disciple who has written the Mandukya Karika.

Therefore, regarding Tattvagnan in the Shrimad Bhagwat, the Karika of Gaudapadacharyaji contains descriptions of all the principles.

Now – someone said, 'the karma is the karana of sukha-dukha.'

Very well, but the karmas you say that give sukha-dukha have no existence! This Atma has no connection whatsoever with karmas. Neither is the Atma the karta, nor is It the bhokta. *Jadataa* – the quality of being inert – is predominant in the feeling of being the karta, and the quality of being chetan is predominant in the feeling of being a bhokta.

Please remember this shloka of the Gita:

Kaaryakaaranakartritve` he`tu prakritiruchyate`,

purushah sukhadukhaanaam bhokttritve` he`turuchyate`.

(Gita 13. 21)

Purushattva – the characteristic of being a purusha – is the cause in *bhokttritva* – the feeling of being a bhokta; and Prakriti is the cause of karttritva in the feeling of being a karta. This is why the *karmavaadee* – believers of the principle of Karma – of the Poorva Mimansa school of thought believe the Atma to be the Chid-achid roopa.

Just as a firefly glows at times and does not glow at times, this Atma gets connected to karmas and involves itself in karmas. When the Atma experiences itself as having vikars like 'I am sukhi; I am dukhi', It becomes jada. And when it thinks, 'this work will be to my benefit', it gets chetan.

However, it is self-contradictory to think that the same Atma can be jada as well as chetan. Therefore, to believe yourself to be paapi-punyatma and sukhi-dukhi, are both due to bhranti. The Atma is neither a paapi nor a punyatma; neither sukhi nor dukhi. It does not go to Swarga-Narak. It is not parichhina.

Then – who is the Atma?

'De`hastvachit purushoayam suparnah'* – this deha is jada, but the Purusha is chetan. Who should you be angry with, as being the cause of the dukha of the shareer? The karma you imagine to be the cause of your sukha-dukha has no existence. It is only when there is an *aave`sha – an upsurge – of emotion in the deha that this aparichhinna Atma sits in one deha and starts to identify with it. Then the Atma believes itself to be the karta-bhokta, and connected to the karmas done by the deha.

This is why, *'moolam karmaiva naasti, kasmaat krudhye`ta'* – with whom should you feel angry, when there is no karma?

Kaalasya he`tuh sukhadukhayoshche`tkimaatmanastatra tadaatmakoasau,

naagne`rhi taapo na himasya tat syaat krudhye`ta kasmai na parasya dvandvam.

(11. 23. 56)

Somebody said, 'kaala gives sukha-dukha.'

Well, it is written clearly in the Ramcharitmanas, *'kaalahin karmahin eeshvarahin, mithyaa dosha lagaayi'* – they wrongly put the blame of kaala, karmas and the Ishwara!

The blame is not placed on the *saadhaarana kaarana* – the general cause of a vastu. It is the *asaadhaarana kaarana* – the specific cause is what the dosha is attributed to.

For example, good deeds as well as bad deeds are done by the shareer, using the shakti given by the Ishwara. The Ishwara is the sadharan karana of all karmas. You cannot blame the Ishwara for doing something or not doing something! However, kama results in paapa, krodha results in himsa, and lobha results in stealing.

This is why you are told to remove kama, krodha and lobha – you are not told to remove the Ishwara! The Ishwara is the common cause of all karmas. The specific causes of paapa are kama, krodha and lobha; therefore, the specific dosha is of these three.

Electricity is the sadharan karana of the fan and light being activated, but when these make some noise or sparks fly, it is a malfunction of the fan or light; not of the electricity. The electricity remains unaffected by the dosha of the equipment. Similarly, if the kaala gives dukha, that dukha is not felt by the Atma.

Why?

Because the one who gives dukha is the one who gets dukha. If kaala gives dukha, it will be kaala that gets dukha, isn't it? What is kaala, after all?

The first point is that if there is no drishya vastu – no visible object – that changes, you cannot even perceive kaala! Even the different sections of kaala are imagined with the connection of vishays.

There is one akhand kaala, not-fragmented, without a beginning or end; and that is not separate from the Paramatma. *'Kaalosmi lokakshayapravriddah' (Gita 11. 32)* – 'I am the inexorable Time that destroys.' *'Kaalah kalayataamaham' (Gita 10.30)* – 'I am the Time that counts).

The shakti of the Paramatma is called 'kaala'. Even the akhand kaala is superimposed on the Brahman. Sections of kaala – like an era – are imagined from the viewpoint of vishays. Day and night come turn by turn when vishays change, and there is a kalpana in the Paramatma. And if there is no mana, no antahkarana, no srishti or pralay – the vastu gets negated. That is the Param Satya!

There can be no such thing as kaala that is separate from the param Satya, therefore, this Atma of ours is *kaalaatmaka* – it is not separate form kaala.

The doubt arises, 'why won't sukha-dukha come, if the Atma is kaala-swarup?'

The answer is, *'naagne`rhi taapo'* – why doesn't fire feel the heat? Why doesn't ice feel the cold?

That means there is no kartru-karma-bhava in the same vastu. An object does not feel that it is the karta; nor does it get the effect of the karma.

Why don't you sit on your own shoulder?

How can anybody sit on his own shoulder?!

So, the karta who does the karma and the karma that is done cannot be the same. Similarly, if the one who gives sukha-dukha and the one who

gets sukha-dukha are one, neither is the giver real, nor is the one who gets real.

To tell the truth, not only is the Atma kaalatmak, it is also beyond kaala. It is free of the *svajaateeya* (of the same group), *vijaateeya* (of a different group) or *svagata* (within itself) bheda. The Atma is beyond space, beyond vastu; it is brahmatmak – it is the Brahman!

When a person has obtained the Gnan of being the Brahman, there is no feeling of kaala being the cause of sukha-dukha. For him, kaala, karma, sukha-dukha etc are all negated.

Na ke`nachitkvaapi kathanchanaasya dvandvoparaagah paratah parasya,

yathaahamah sansritiroopinah syaade`vam prabuddho na bibhe`ti bhootaih.

(11. 23. 57)

Thus, Bhagwan negated all six supposed causes of sukha-dukha, stating clearly that none of them give sukha-dukha. *'Pragnaaparaadha e`va e`shah dukhamiti yat'* – that which is called dukha in the sansara – what is it, actually?

It is an *aparaadha* – an offence – against our pragna, our right understanding! It is a shortcoming of the buddhi.

One trader sat down to tally his books one evening. He found a loss of several thousand rupees. This was a very serious matter for him. He could not sleep for worrying that he would have to face bankruptcy the next morning.

By chance, his friend came to his house the next morning. ‘What is the matter?’ asked the friend. ‘Why do you look so upset?’ The man explained about his loss and its consequences. ‘Let me take a look,’ said the friend. He studied the books carefully and located a mistake. ‘You have made a mistake, my friend!’ he cried out joyfully. ‘Look - there is no loss!’

Now, why was the trader dukhi all night? It was because of his lack of right understanding, isn’t it? It was the fault of his buddhi.

So, a manushya should not make his drishti small. Dukha cannot touch you unless and until you accept the feeling, ‘I am dukhi.’ Dukha comes only when it is admitted. When you tell dukha, ‘come to me,’ it comes and catches hold of you, but it does not have the capacity to come to you without your consent.

You are svayam-prakash! You are anand-swarup! Your existence is akhand! Dukha cannot touch you; it can only come if you put your signature on an invitation card, authorizing its admittance.

All the matas that are possible from the beginning of time to the time of pralay – like the Dvaita, Dvaita-advaita, Vishishta-advaita, etc – have been considered in depth by the Mahapurushas who have become one with the all-knowing Ishwara. These Mahapurushas have seen the origin of this srishti and become one with the Parabrahm Paramatma.

These Mahatmas have known the negated roop of this srishti. They have also known the matas that can possibly arise. After knowing all this in full they have negated the matas and established the Satya.

Therefore, it is proper to say that there could, perhaps, be some other karana of sukha-dukha apart from the six already negated. In case this does not satisfy everyone, let us accept this doubt and do vichar on it.

'Na ke`nachitkvaapi kathamchanaasya dvandvoparaagah paratah parasya.'

Oh my friend! Prakriti is *'aksharaat paratah parah'* – beyond everything; and the Purusha – the Atma – that is beyond even Prakriti has no raaga for anything, due to any karana.

Just as the planet Rahu causes an eclipse for the Chandrama, no such factor exists that can eclipse the Atma. There is no dvaita, so how can the Atma be eclipsed?

Then – how does all this happen?

Yathaahamah sansritiroopinah syaade`vam prabuddho na bibhe`ti bhootaih. This ahankara is what investigates the sansara. *'Sansritiroopinah'* means, *'sansritim avidyama naame`va roopavati prakaashayati iti sansritiroopee tasya sansritiroopinah ahamah ahankaarasya'* – the ahankara that shows us the sansara is the 'I' in the deha. It is because of identification with the body that separateness is perceived. It is ahankara that tells us a friend is helpful and an enemy is harmful.

Furthermore, it is this 'I' that is afraid of mrityu. It is the 'I' that feels dukhi at not being able to accumulate wealth. This ahankara in the deha is the actual cause of dukha.

A person who knows that this deha is not his 'Aham'; that his Aham is actually *'na hanyate` hanyamane` shareere` (Gita 2. 20)'* – that, which

neither kills nor dies. That *'aham brahmaasmi'* is his swarup, his swarup is the Brahman. Such a person has no fear of any vastu or vyakti in this sansara. He knows that the Atma that is his actual 'Aham' cannot be harmed.

E`taam sa aasthaaya paraatmanishthaa madhyaasitaam poorvatamairmaharshibhih,

aham tarishyaami durantapaaram tamo mukundaanghrinishe`vayaiva.

(11. 23. 58)

This is Paramatma-nishtha – *'sarva e`va aatmaa paramaatmaa'* – the param Tattva is the Atma. This nishtha is called Paramatma-nishtha. The most ancient Rishis adopted this nishtha in their jeevan. They took the ashray of this nishtha in their lives, and declared 'no matter what dukha – which karya of agnan – comes into my jeevan; no matter if I am filled with mental confusion and surrounded by mrityu and dukha that seems difficult to cross over, I will surely cross over them all. Dukha will not be able to crush me.'

How will you cross over such dukha, Maharaj?

'Mukundaanghrinishe`vayaiva' – Bhagwan Mukund is *aananda-mukunda – 'muku muktim dadaati iti mukundah'* – the one who can give Mukti from dukha, is Mukund.

Who is *'mukum dayati'* – where there is no need to wait to get Mukti, because both Bandhan and Moksha are cut away?

'Mu mukhe` kundavat haasau yasya – He, who always keeps smiling! I will cross over the darkness of avidya by doing seva of the charanaravinda of that Mukund!'

This shloka was very dear to Shri Chaitanya Mahaprabhu. He chanted it when he set off by himself on his journey from Jagannath Puri to Vrindavan. *'Aham tarishyaami durantavaaram tamo mukundaanghrinishe`vayaiva.'*

- Conclusion.

Shreebhagavaanuvacaha

Nirvidya nashtadravino gataklamah pravrajya gaam paryatamaana ittham,

niraakritoasadbhirapi svadharmaadakampitoamum muniraaha gaathaam.

(11. 23. 59)

Bhagwan Shri Krishna said, 'this is how the Brahmin's dhana was destroyed, and he felt remorse for the way he had behaved. His remorse removed his weariness and he accepted Sanyas. He wandered around on the prithivi and remained steadfast in his Dharma no matter how cruelly people harassed him. He sang the song I have just narrated to you.'

What is the substance of this story?

Sukhadukhaprado naanyah purushaatmavibhramah,

mitrodaaseenaripavah sansaarastamasah kritah.

(11. 23. 60)

There is no other cause for the sukha-dukha we get, apart from our own assumptions and beliefs.

You can choose to sit with a feeling of being dukhi, or you can choose to be happy and carefree. *'Alamasta fakeeraa rahamallah'* – the fakir is happy and carefree in the mercy of Allah! *'Fikara faanka fakanee kare` taako naama fakeera! Be`khvaayish! Be`paravaah!'* A fakir is one who tosses worry into his mouth and forgets about it. He is free of desire and free of care.

Nobody else gives suffering to anybody. Who will give sukha-dukha when nobody else exists? This purusha has become deluded about himself – he believes himself to be his deha! Apart from the belief, 'I am the deha' there is nothing in this sansara that gives sukha-dukha. If you identify with your shareer, this identification will result in your getting sukha at times and dukha at times.

So, my brother, in this sansara a friend gives sukha and an enemy gives dukha, and an indifferent person gives neither sukha nor dukha. This sansara is huge! It contains people you feel are your people, those you feel are others', and a great many other things.

Someone may say, 'no-no! Everything in this sansara – friend, foe, and the unconcerned – are all divisions made by the buddhi. This is a creation of darkness – *tamasah kritah.'*

What is the creation of darkness like? If you are going somewhere in the dark, don't you mistake a rope for a snake? A rope looks like a snake, and a tree stump looks like a bhoota! This is *'tamasah kritah'* – a ghost created by darkness; a snake created by darkness!

In the same way, *'sansaarastamasah kritah'* – this sansara is a creation of the darkness of agnan. That means you don't have Gnan about

yourself, or the Parabrahm Paramatma. Your drishti does not go there. It is this creation of the darkness of agnan that is called the sansara.

Tasmaat sarvaatmanaa taata nigrihaana mano dhiyaa,

mayyaave`shitayaa yukta e`taavaan yogasangrahah.

(11. 23. 61)

Bhagwan addressed Uddhavaji as '*taata*' – it is loving form of address. One latent purport in Bhagwan's words is, 'taata, I am giving you this Gnan before I leave this world. You are to spread it. This is the responsibility I am giving you. Oh, My chosen one for spreading this Gnan! Gather up your buddhi, vivek and mana, and gain control over them.'

Uddhavaji said, 'Maharaj, it is very difficult to control my mana.'

Bhagwan told him, 'I will teach you a simple method by which you can gain control over your mana. *Mayyaave`shitayaa yukttah* – two things are needed for this. One is that your jeevan should be self restrained, and your habits should be good. If you want to control your mana you have to control your indriyas first.

The second point is, *mayyaave`shitayaa* – use your buddhi to do chintan of the Paramatma. Attach your buddhi to Him. These are the two sadhans by which you can gain control over your mana.'

All the different Yogas – whether it is Karma Yoga, Bhakti Yoga, Raja Yoga, Gnan Yoga, Ashtanga Yoga, Samarpan Yoga, Raja Yoga, Rajadhiraj Yoga, or Maharaja Yoga – say that you should hold the reins of the horses that are the indriyas, in your hand. Hold the buddhi in your hand and attach it to Bhagwan. Then see whether your mana is under your control or not.

Ya e`taam bhikshunaa geetaam brahmanishithaam samaahitah,

dhaarayanchchhraavayanchchhrinvan dvandvairnairvaabhibhooyate`.

(11. 23. 62)

Bhagwan said one thing more. ‘This song, sung by the Bhikshu, is Brahma-nishtha. It is not something easily found in this world. Anyone who absorbs this with a focused chitta, does shravan of it, or listens to it – even he does not get bound by the dual factors of sukha-dukha. Sukha-dukha also come into his jeevan, but they do not crush him. They come on the surface and leave, without disturbing him beyond a point.’

Thus, the twenty third chapter of the eleventh canto is concluded.

Chapter Twenty four.

- A description of the Sankhya Yoga.

I have spoken earlier, about how the ability to endure with equanimity – called *sahanshakti* or *sahishnutaa* or *titikshaa* – can come into our jeevan. Uddhavaji said that we should do Bhagwan's bhakti to get fortitude. Bhagwan Himself said that all this is a play of the mana. Doing chintan of the fact that dukha is merely a play of the mana gives sahanshakti.

Bhagwan speaks of a third method now. It is to understand how this srishti was created, and how it merges into the Paramatma.

This is a little different from the Kapil Sankhya. It will appeal to people who have vivek. Those who give no time for doing chintan or bhajan, to chant the name of the Paramatma, or for svadhyaya – but want to obtain the knowledge of the Shastras without making any effort won't be able to grasp this. Such people say, 'I will not give up the sansara or my business; but I want to understand the Shastras.' Narayana! This may not be impossible, but it is a little difficult, because the subject is completely different.

Worldly people give thought to gold, silver, their good name, etc, whereas Mahatmas give thought to what their 'I' is, and what the Paramatma is. Bhagwan Shri Krishna now tells Uddhavaji about how this srishti rises up and merges again in the Paramatma. Doing chintan of this reduces the feeling of 'I – mine', and dukha is reduced automatically when this is reduced. Then, sahanshakti will be increased as well. This is why Shri Krishna has described the Sankhya Yoga in this episode.

Shreebhagavaanuvacaha

Atha te` sampravakshyaami saankhyam poorvairvinishchitam,

yadvignaaya pumaan sadyo jahyaad vaikalpikam bhramam.

(11, 24. 1)

'Atha te` sampravakshyaami saankhyam – Uddhava! I will give you a correct exposition on Sankhya.'

'Sam' means *samyak* – accurate, and *'pravakshyaami'* means to give an exposition. *'Pravakshyaami'* is the future tense in the first person.

'Saankhya' is that, in which there is a *samyak-khyaati* – meaning, in which something is explained clearly. It is like a faultless calculation in which nothing is concealed.

What is counted?

Four kinds of Tattvas are defined in this. One is only the karana, like the Prakriti. In one Tattva there is only the karya – the effect of the Prakriti that is the karana of things like the pancha bhoota. One Tattva is both the karya and the karana, like the Mahat-Tattva, ahankara, and the pancha tanmatra. One Tattva is that, which is neither the karana nor the karya – like the Purusha; meaning, the Atma. The Atma is neither the karya nor the karana. The shareers of all beings are kalpita, imagined in the pancha bhoota. The akash in the nose and ears is the akash that is kalpita in the Maha-akash, and the vayu in the shareer is kalpita in the Maha-vayu. The calculation gives a conclusion of the different Tattva in this srishti. However, there is some difference in the two Sankhyas.

The Sankhya of the Bhagwat is different.

What is the difference?

'Yadvignaaya pumaan sadyo jahyaad vaikalpikam bhramam' – if some purusha – meaning, some jeevatma – obtains knowledge of this matter, then – *'jahyaad vaikalpikam bhramam'* – the bhram created by the vikalpas – meaning, the false beliefs created by alternatives – no longer delude that person. Vikalpas like sukha-dukha etc are *naimittika bhrama* – they are incidental delusions caused by some instrumental factor. Oh – these dual bhrams like dying-living, meeting-separation, coming-going, sukha-dukha etc are recognized as false understanding.

Why are all these a bhram?

'It is because of the bheda – the separateness that is perceived. I will now tell you of a Sankhya in which no bheda remains; and, when there is no bheda-buddhi how can there be sukha-dukha?'

Bhagwan Shri Krishna described this wonderful Sankhya to Uddhavaji.

Aaseengnaanamatho hyartha e`kame`vaavikalpitam,

yadaa vive`kanapunaa aadau kritayuge`ayuge`.

(11. 24. 2)

'There was the poorna Tattva.'

'Atha' means that in which no residue is left.

What was the poorna Tattva?

Gnan and artha – *'artha e`kame`vaavikalpitam'* – were one. There was no vikalpa, no alternative.

What is this Gnan and artha?

Look – you obtain gnan through your eye. What is this gnan about? It is, 'this is a mala', and so the object you see becomes a mala.

And where did the gnan happen? The eye gave the gnan to the hriday, and the words 'this is my mala' came to the mouth. This makes three places. However, there is a state where it is not that the gnan is in the hriday and the mala is outside. In this state the gnan and mala are both in one place.

'Sade`va saumya idamagra aaseeta'* – means, when this srishti had not been created, *'aadau kritayuge`ayuge`'* – means, Yuga and ayuga. Ayuga means, before the Yuga began – this is about that period. And, *'kritayuge`' means, when everybody was *kritakritya* – meaning, carrying out their ordained duties in the Satyuga.

What happens when somebody gets vivek in any Yuga? What kind of Tattva is there for him?

It is *'sade`va saumya idamagra aaseeta'* – there is only one akhand Tattva.

Someone may say, 'my brother, can that Tattva also be jada?'

Oh no – no! There is no bheda of jada and chetan in the akhand Tattva! *'Artha'* means jada and *'gnaana'* means chetan. The difference of the inert and the conscious does not exist in the basic Tattva.

People who rely on instruments to investigate substances assume that the jagat is basically jada. Those who investigate the adhyatma with the 'Aham', questioning, 'who am I, the self-illuminating Self?' come to a conclusion about this Atma. They say that everything at the root of this jagat is chetan.

The fact is, at that time there was no bheda of jada-chetan. There was only one Brahm-atmak-Tattva that had no divisions. There was only the one Paramatma.

So, in the first Satyuga – before this srishti was created – there was no division of artha and Gnan. When a person obtained Gnan of the three states of the Brahman, he understood that that, which is the Sat is the Chit, and the Chit is the Sat; the Sat-Chit are one, and that Sat-Chit is the Brahman. And, that which is the Brahman is the Atma! Therefore, in the state of Gnan there is no bheda.

Tanmaayaafalaroope`na ke`valam nirvikalpitam,

vaangmanoagocharam satyam dvidhaa samabhavad brihat.

(11. 24. 3)

'Tad bhrihad brahma vaangmanoagocharam yathaa bhavati, tathaa' – when that, which was *agochara* – not perceptible by the vani and mana – became the vishay of the vani and mana.

How did that happen?

It happened when people began to investigate the poorna-Tattva through the upadhi, and with instruments. Then it turned into two forms – *'tanmaayaafalaroope`na'* – one was Maya, which showed the magic show outside.

A huge banyan tree is created from a tiny seed of a banyan tree. The forms of women, men, animals, birds etc are created from a drop of water. Everything that is seen is Maya.

Chetan is the other fala is the subtle form of the same Maya. The *chidaabhaasa* which makes the false appearance of this sansara seem real. It is the same nirvikalpa Satya, the Tattva that is not perceptible by the senses and mana, which is seen in the form of the outer world. It is the chidabhasa – the illusion created by consciousness – that dons the covering of the antahkarana.

Tayore`kataro hyarthah prakritih sobhayaatmikaa,

gnaanam tvanyatamo bhaavah purushah soabhidheeyate`.

(11. 24. 4)

Everything seen in these two forms of Maya is called Prakriti. It becomes the karya-karana. It becomes karana-akarya at the time of pralay, and karya-akarya at the time of srishti. And, what is said by the *anyatamabhaava* – the highest bhava – is the fala that is not separate from Gnan.

The reflection is not separate from the form that is reflected, because the fala is not separate from its Gnan either.

This is what is called the 'Purusha'. The Purusha seems to be many because of the upadhi of the separate antahkaranas, but He is one in them all.

After this Bhagwan explains how the vansha of Prakriti expands.

Tamo rajah sattvamiti prakrite`rabhavangunaah,

mayaa prakshobhyamaanaayaah purushaanumate`na cha.

(11. 24. 5)

‘From Prakriti came the three gunas of Tama, Raja and Sattva.’

Someone may ask, ‘my brother, how did the turbulence come into Prakriti for the three gunas to be created?’

Bhagwan said, *‘mayaa prakshobhyamaanaaya* – I create turbulence in Prakriti.’

Why do you do this, Prabhu?

‘Purushaanumate`na cha – I create turbulence according to the karmas done by the jeevas through time.’

Te`bhyah samabhavatsootram mahaan sootre`na samyutah,

tato vikurvato jaatoahankaaro yo vimohanah.

(11. 24. 6)

The *sootraatmaa* – the order of things – was created from the gunas. Sootraatma means, the original source of information. And, attached to this came the Mahat-Tattva.

In the method of Sankhya the Mahat-Tattva is described first, and the Sootraatma after that. In the method of the Bhagwat, however, the Sootraatma is described first and then the Mahat-Tattva.

‘Then, the ahankara-Tattva that causes delusion and confusion was created by the vikar of the Mahat-Tattva.

Vaikaarikastaijasashcha taamasashche`tyaham trivrit,

tanmaatre`ndriyamanasaam kaaranam chidachinmayah.

(11. 24. 7)

The result of this ahankara is according to the dominating guna of the jeeva. If Sattvaguna is predominant it is Vaikarik, if Rajoguna is predominant it is Taijas, and if Tamoguna is predominant its effect is Tamas. Thus, the ahankara has three types of effect.

This then became the karana of the tanmatras – the subtle forms of matter – the indriyas, and the mana. This is why this ahankara became *chidchinmaya*, meaning, it is the karana of the buddhi etc and full of consciousness. Being the karana of the pancha tanmatras, the ahankara is also full of jadata.

Arthastanmaatrikaajjagne` taamasaadindriyaani cha,

taijasaadde`vataa aasanne`kaadasha cha vaikritaat.

(11. 24. 8)

Then, vishays were created from this Tamas made of the Tamasik tanmatras. The Indriyas were created from the Taijas.'

Here, too, there is a difference in the method of Sankhya.

'And, the eleven Devtas were created from the Vaikarik ahankara.

Mayaa sanchoditaa bhaavaah sarve` sanhatyakaarinah,

andamutpaadayaamaasurmamaayatanamuttamam.

(11. 24. 9)

All these bhavas combine, and work by My prompting. It is they who create the *anda* – the egg – that is My excellent abode, where I stay.

Tasminnaham samabhavamande` salilasamsthitau,

mama naabhyaamabhootpadmam vishvaakhyam tatra chaatmabhooh.

(11. 24. 10)

I manifest in the form of Narayana in the waters of that anda. A kamal, which is the basic karana of the Vishva, arose from My *naabhee* – naval – and Brahmaji manifested on it.

Soasrijattapasaa yukto rajasaa madanugrahaat,

lokaan sapaalaanvishvaatmaa bhoorbhuvah svariti tridhaa.

(11. 24. 11)

Brahmaji did tapasya and then he accepted Rajoguna. He used My shakti to create the three lokas of Bhooh, Bhuvah and Svah; and he also created the rules of paraloka.

De`vaanaamoka aaseet svarbhootaanaam cha bhuvah padam,

martyaadeenaam cha bhoorlokah siddhaanaam tritayaat param.

(11. 24. 12)

The Devtas live in Swarga. The bhoota and others live in the Bhuvar loka, and the manushyas and other beings live on the Prithivi. The Siddhas stay in lokas that are higher than these three lokas.

Adhoasuraanaam naagaanaam bhoome`rokoasrijatprabhuh,

trilokyaam gatayah sarvaah karmanaam trigunaatmanaam.

(11. 24. 13)

The lokas of the Asuras and Nagas are lower than the Prithivi. All the lokas are created by Brahmaji.

In the same way, the sthiti and gati – the state and next birth – in all the three lokas, of all beings, is decided according to their karmas – which are prompted by the three gunas.

Yogasya tapasashchaiva nyaasasya gatayoamalaah,

maharjanastapah satyam bhaktiyogasya madgtih.

(11. 24. 14)

Yoga, tapasya, and Sanyas are the actions that get the limpid gati of Maharloka, Janaloka, Tapaloka, Martyaloka, etc. However, a person who does Bhakti-Yoga obtains Me as his final gati.

Mayaa kaalaatmanaa dhaatraa karmayukttamidam jagat,

gunapravaaha e`tasminnunmajjati nimajjati.

Anurbuhatkrishah sthoolo yo yo bhaavah prasidhyati,

sarvoapyubhayasamyukttah prakrityaa purushe`na cha.

(11. 24. 15-16)

It is I who rules this entire jagat of karmas as the Atma that is kaala, as well as the *dhaataa* (preserver). This srishti is immersed in the stream of the three gunas at times, and that is called pralay. At times it rises up, and that is called srishti. This cycle goes on. All things – big and small, thin and fat, etc – are a combination of Prakriti and the Purusha.'

Yastu yasyaadirantashcha sa vai madhyam cha tasya san,

vikaaro vyavahaaraartho yathaa taijasapaarthivaah.

(11. 24. 17)

After describing this, Bhagwan concluded by saying, 'the fact is that the Paramatma is everything. The origin and end of everything created in this sansara is also the middle; and only the Paramatma is Satya.

For example, an ornament is gold before it is molded, it is gold when it is in the form of the ornament, and it is gold after it is melted.'

Now – what is this gold?

It is *'vikaarah vyavahaaraarthah'* – changed for the purpose of utility. It is called an ornament for the purpose of adornment, but the substance is the same – *'yathaa taijasapaarthivah'.* Just as a pot is clay before it is made, it is clay when it is in the form of a pot, and it is clay after it is broken. It is called a pot because of its usefulness in storing water.

Yadupaadaaya poorvastu bhaavo vikurute`aparam,

aadiranto yadaa yasya tatsatyamabhidheeyate`.

(11. 24. 18)

Similarly, the earth, water, fire etc were created form the Tamas ahankara. The Tamas ahankara existed at the origin, and will remain at the end. The pancha bhoota that are perceived in the middle are not separate from the Tamas ahankara.

The Mahat-Tattva existed from before the Tamas, Rajas and Sattvik ahankaras were created. It will remain after they are immersed, and therefore, even in the middle they are nothing but the Mahat-Tattva.'

The meaning of this is that when you go on investigating by this method, you will find that Prakriti came before all these. It is Prakriti who created

this srishti and will remain when this srishti is no more, and therefore the Prakriti is Satya.

Go further – by this method, Satya will also be an *aape`kshita* (dependent) Satya; it won't be an independent Satya.

So then – what was it that existed first of all?

It was the Parabrahm Paramatma, in whom there is no bheda of Sat and chit; of jada and chetan. It is in the Parabrahm Paramatma that Prakriti and the srishti exist, and it is the Parabrahm Paramatma that remains ultimately.

Therefore, the purpose of Prakriti and the srishti is vyavhar – interaction according to the karmas of the jeevas. The only Satya is the one Paramatma.

Therefore, when you want to recognize the Satya, it is the vastu that exists at the origin and at the end, which is accepted as the true Satya; and hence, it is the Satya Paramatma that is the origin of this whole srishti.

Prakritirhyasyopaadaanamaadhaarah purushah parah,

satoabhivyanjakah kaalo brahma tatritayam tvaham.

(11. 24. 19)

Bhagwan Shri Krishna elaborated further. 'Prakriti is the upadan of the srishti, and the Purusha is the adhara. If the Purusha did not have karmas from the beginning of time, and the jeevatma was not present in the form of the adhara, how could Prakriti create anything? Thus, kaala

reveals the things that existed from before, at the appropriate time, in-between the origin and the end.

A seed does not sprout unless the time is ripe. New leaves come out when spring comes. Flowers bloom and fruits ripen. Thus, kaala makes evident the things that are latent and unseen. The Purusha is the adhara of everything, and Prakriti is the matter of which all things are made.'

Someone said, 'please tell me what these three are.'

'The Brahman existed before these three – the Prakriti, the Purusha and the kaala, and will exist after they end – and so, all three are the Brahman. *Tat tritayam brahma.'*

Maharaj, please explain who the Brahman is.

Shri Krishna said, 'Aham! I am the Brahman. No other Brahman exists, except Me.'

Sargah pravartate` taavatpaurvaaparye`na nityashah,

mahaan gunavisargaarthah sthityanto yaavadeekanam.

(11. 24. 20)

The Shastras describe the srishti and the pralay, but the main purpose of this is not to explain how they happen. How will it benefit anybody to understand how srishti and pralay happen? You should concentrate on the benefit of doing vichar on the process of srishti and pralay.

In this, there is one benefit for the sadhak and one for the siddha. The benefit for the sadhak is that this whole srishti has emerged from the one, exists in the one and will merge into the one. That means, in the state of srishti the names are separate and the forms are separate; the

natures of the beings are separate and the gunas are seen as being separate. And yet, only the one existed in the beginning, and everything will merge into that one again at the end, and so there is no need to have raaga-dvesha. We should make our hriday shuddha and endure whatever happens, without getting agitated.

The description of srishti and pralay are meant to teach the manushya to endure all that happens. Endurance purifies the antahkarana. A manushya develops titiksha when he learns to endure with equanimity. He becomes tolerant, free of raaga-dvesha, agitation and turmoil. Then he is able to do vichar of the Brahman; meditate on the Brahman.

The benefit for the siddha is that the Brahman is the advitiya-vastu. Nothing exists, except the Brahman, and yet we see multiplicity in the sansara. When we understand that the multiplicity arises out of the one, and gets immersed in it; and that the Brahman is not separate from the Atma that is chetan and non-dual – this whole srishti becomes negated!

That means, the Brahman – Atma – exists in the form of the srishti also, and is also the advaita-vastu that exists from before. To get this realization it is necessary to connect the relationship of the srishti and pralay with the Brahman.

Now, if you say that some vignan may, one day, establish that the sequence of srishti and pralay is different to what is said in the Shastras, it will make no difference to the purpose of the Shastras. If you do chintan of the srishti and pralay the antahkarana will become free of raaga-dvesha, and the Brahman will be established as being non-dual. These two benefits will accrue regardless of the method.

Whether the method of srishti and pralay is established through different scientific theories or not, you can understand that from time immemorial to eternity, the principle stands, that it will create no obstacle in the shuddhi of the antahkarana, and in the obtaining of the Paramatma. The purpose of this description is the development of the manushya. There is no other purpose in describing the srishti and pralay, except to describe the Paramatma.

Thus, so far it has been explained that the Brahman existed before the creation of this srishti of name and form. He exists after its dissolution, and during its existence. Therefore, the Brahman is the only Satya. It is also to explain this that we are told that the Brahman existed at the beginning, exists in the middle, and will exist after the end of everything.

At the end, Bhagwan Shri Krishna told Uddhavaji that this srishti goes on flowing like a stream.

Where will it end?

This is given in the twentieth shloka.

Sargah pravartate` taatvatpaurvaaparye`na nityashah,

mahaan gunavisargaarthah sthityanto yaavadeekshanam.

(11. 24. 20)

This great *'sarga'* – meaning, the srishti we see – and *'paurvaaparye`na'* – the son born of the father – and they say, 'this is the son and this is the father', and some years later the son becomes a father! Thus, the son after a father and a father after a son – this sequence of the srishti has continued generation after generation.

Why is it continuing?

'Gunavisargaarthah' – the different kinds of srishti is because of the gunas of the jeevas. All this expansion is done for the sake of the jeeva.

How long will this go on? Till when will the srishti last?

'Yaavadeekshanam' – one meaning of this is that it will go on as long as the Ishwara's *'eekshana'* – sankalpa remains – meaning, as long as the Ishwara's mana wants it to go on. Let juice be created in lemons and fruits like mango. Let the lineages of the manushyas go on.

That means, the srishti should remain for as long as people find enjoyment.

The other meaning is, *'yaavadeekshanam'* – until you get the darshan of the Paramatma; this sequence of father – son will continue till then. It is destroyed when you get the Ishwara's darshan. This play lasts until you obtain the Ishwara's darshan.

Viraanmayaasaadyamaano lokakalpavikalpakah,

panchatvaaya vishe`shaaya kalpate` bhuvanaih saha.

(11. 24. 21)

When the sankalpa arises in the mana of the Virat that pralay of the srishti should happen – is that an independent sankalpa of the Virat?

No; it is not an independent sankalpa. *'Mayaasaadyamaanah'.* Bhagwan said, 'the Virat takes a sankalpa by My shakti.'

The fact is the srishti remains as long as Dharma rises in the manushya jaati. When adharma reaches a stage where interaction loses the values

of humanity – when people steal from each other, become immoral, unethical and depressed, and even kill each other – how can the srishti remain? Srishti is destroyed on its own. No humane considerations remain in humans; there is no sympathy, no prema, no mutual trust and no feeling of Dharma. Then, pralay happens.

'Ranchatvaaya vishe`shaaya kalpate` bhuvanaih saha' – then, this entire srishti with its fourteen *bhuvana* – cosmological regions – becomes kalpita, the *'panchatvaroopa vishe`sha.'* That means, only five things remain – the prithivi, jala, agni, vayu and akash. These five remain, but the manushyas, animals and other beings made of the pancha bhoota do not remain. *'Panchatva'* means, mrityu.

Bhagwan Shri Krishna spoke of how mrityu happens at that time.

Anne` praleeyate` martyamannam dhaanaasu leeyate`,

dhaanaa bhoomau praleeyante` bhoomirgandhe` praleeyate`.

(11. 24. 22)

'When the manushya becomes totally dependent on anna…….'

Look; some people depend on tapasya, some on dhyana, and some on Dharma. However, when a manushya lives only for anna – meaning, when food is the focus of his jeevan – he becomes immersed in anna. And when he becomes merged with anna he becomes jada.

Where does anna go?

'Dhaanaasu leeyate` - the jeeva is sown in the fields and becomes anna, becomes a seed.' So, the manushya is dependent on anna, and anna is dependent on the seed of grain. If the seed is there, anna can be grown

every year. And, *'dhaanaa bhoomau praleeyante`* – the seed was sown but nothing grew. The seed was destroyed in the earth.'

'Praleeyate`'* means that the seed is sown but nothing grows from it. And, *'bhoomirgandhe` praleeyate`' means, now there are no trees or creepers, no mountains, no millet, no wheat etc. Only the fragrance is left.

Apsu praleeyate` gandha aapashcha svagune` rase`,

leeyate` jyotishi raso jyotee roope` praleeyate`.

(11. 24. 23)

The fragrance merges into the jala and the jala merges into rasa. The rasa merges into jyoti – light – and jyoti merges into roop.

Just imagine this – 'there is a state of the srishti in which only I am, and the akash is there, and nothing else exists.'

What will happen in that state?

There is no mitti so your shareer won't be there. There is no dharati so there can be no house etc. There is no water, no sea or river and no clouds. There is no teja, so there will be no sun or moon or starts, planets etc. There will be no vayu and so no breath for any being.

'Only I remain and the akash remains.'

Just think – 'what is it that separates my "I"?'

When shareers existed, the 'I' – 'I' were separated by the shareers. 'I am Rama.' 'I am Shyam.'

Where did Rama and Shyam go when there were no shareers? They all died.

Now – who remains, separate from the 'I', in the akash?

Nobody! Only the akash remains in the form of the shareer.

Then what is the difference between 'I' and the akash?

Oh, even the akash is not separate! It is 'I' who is the akash!

Just see – as soon as the akash and I become one, the chetan becomes a vishay of anubhav in the form of the Brahman!

The process of srishti and pralay shown by this method is for the purpose of getting Gnan about the swarup of the Atma. The jyoti merges into the roop.

Roopam vaayau sa cha sparshe`leeyate`soapi chaambare`,

ambaram shabdatanmaatra indriyaani svayonishu.

(11. 24. 24)

The roop merges into vayu, the vayu merges into sparsha, sparsha merges into the akash, and the akash merges into the shabda tanmatra. The indriyas merge into their karana – the Devtas that are their presiding deities.

Yonirvaikaarike`saumya leeyate`manaseeshvare`,

shabdo bhootaadimapye`ti bhootaadirmahati prabhuh.

(11. 24. 25)

'Yoni' means that the Devtas merge into the Vaikarik ahankara. In the same way, shabda, sparsha etc merge into the Tamas ahankara; and these three ahankaras – Vaikarik, Taijas and Tamas – merge into the Mahat-Tattva.

Sa leeyate` mahaan sve`shu gune`shu gunavattamah,

te`avyaktte` sampraleeyante` tatkaale` leeyate`avyaye`.

(11. 24. 26)

The Mahat-Tattva merges into the three gunas. The gunas merge into the avyakta Prakriti, and the avyakta Prakriti merges into Prabhu's influence of kaala.

Kaalo maayaamaye` jeeve` jeeva aatmani mayyaje`,

aatmaa ke`vala aatmastho vikalpaapaayalakshanah.

(11. 24. 27)

This *prabhaav* – production – of Prabhu, kaala, becomes immersed in the Maya-maya jeeva. That means, when the srishti of the jeeva is perceived because of Maya, the influence of kaala is perceived.

Kaala makes some people dance. It fills some people with fear and makes some people do bad things. This is the work of kaala. And the jeeva merges into the shuddha Atma.

Who is the shuddha Atma?

'Mayyaje`'. Shri Krishna said, 'I am the unborn Paramatma that is the shuddha Atma.'

Is it possible to meet the shuddha Atma?

'No,' said Bhagwan. *'Aatmaa ke`vala aatmastho vikalpaapaayalakshanah – svamahimne` pratishthitah.* The Atma is established in its own Glory and so, it is *ke`vala* – solitary! The Atma has no karana, so what will it merge into? It is only established in its own swarup.'

And, what is the Atma's swarup?

'It is the removing of dvaita – *vikalpaapaayalakshanah.'*

'Vikalpa' means, differences, alternatives; and *'upaaya'* means the destruction of vikalpa. The *atyantaabhaava* – the absolute absence of bheda is its upalakshana. Upalakshana is that, which points out something; here, it points out that bheda is non-existent.

The Brahma-Tattva that is revealed by the removal of all separateness is the Atma.

Examine this method every day. Think about how srishti emerges from the Brahman, and then merges into the Brahman. If you do this you will see that nothing remains but the Brahman.

E`vamanveekshamaanasya katham vaikalpiko bhramah,

manaso hridi tishthe`ta vyomneevaarkodaye` tamah.

(11. 24. 28)

A person who examines this process every day by this method will no longer have the bhram of the perceived bheda. Just as the sky cannot remain dark when the sun rises, bheda-bhram cannot remain in the

hriday of a manushya who examines how the Brahman is the origin and end of this srishti.

E`sha saankhyavidhih prokttah sanshayagranthibhe`danah,

pratilomaanulomaabhyaam paraavaradrishaa mayaa

(11. 24. 29)

'What I have just told you, about merging the srishti into the vastu, and then bringing it out again and establishing it in the one, is the method of Sankhya. This method cuts away the roots of raaga, dvesha, enmity, opposition, etc. After that the virtues like titiksha, kshama etc come on their own. And, *sanshayagranthibhe`danah* – all doubts about dvaita are removed.'

Sanshay-granthi means, the mental knot created by doubts. The fact is that a knot has been formed in the hriday of the manushya, in which the bhram of duality stays. This bhram has to be removed.

Doctors know that there is a kama-granthi – a gland of desire – in the shareer. Kama will not arise if this is removed surgically. There is also a krodha-granthi and a lobha-granthi. Similarly, a bhram-granthi is seated in the buddhi of the manushya.

What is a bhram-granthi?

A bhram-granthi is what makes a manushya see things other than they are. He does not understand that the eyes are same in all manushyas; he says they are different. He does not see everyone having the same kind of teeth; he believes them to be different. Now, Narayana! The sameness

of the eyes, teeth, ears, nose, etc is the Gnan of oneness. The drishti of the manushya does not go to the oneness – it goes to the separateness.

This bheda granthi is actually in the hriday, but if you do chintan every day, by the method of Sankhya – immerse this jagat of name and form into the one advaita Atma and bring it out again – you will be able to rise above the perception of dvaita.

A gentleman came to meet me one day. He said, 'Maharaj, I am the Brahman. Regarding this I have no doubt whatsoever. However, I do the ritual of Sandhya Vandan every day.'

I told him that that was very good.

The man continued, 'One day it came to my mind that now I am the Brahman, how can I do the sankalpa of Sandhya Vandan? Doing a sankalpa is the task of the mana! So I made a new sankalpa for myself, that I am the nitya-shuddha-buddha-mukta Brahman and I have no need to do anything. If I do something it is all right, and it is all right if I don't do anything either.

Even so, because the tradition of the Sanatan Dharma that has been followed by innumerable generations should be protected, I did the adhyarop that I am a Brahmin. I know that I have no connection with being a Brahmin; I am doing the sankalpa of Sandhya Vandan as a mere form of perception. The sankalpa is not really in me.'

This is what the man said to me. He is a fool! His granthi is still intact!

The sanshay-granthi gets cut away with vichar, and doubt is removed.

How is this vichar done?

'Pratilomaanulomaabhyaam – the anulom-vidhi means, the method by which this srishti emerged from the Ishwara, and the pratilom vidhi means, how it merges into the Ishwara.

Who made this vidhi?

Shri Krishna said, '*paraavaradrishaa mayaa* – I, who know all the karya-karana, made this vidhi.'

Once, Swami Rama Tirthaji Maharaj was travelling on a train. A Pundit came to him and began to do *shaastraartha* – a theological discussion. 'Show me the praman that the Atma is the Brahman,' he said.

Swami Rama Tirtha knew that the Pundit was a good scholar of Veda-Vedanta. He would argue and counter-argue any shloka Swamiji offered as proof. Swamiji was not interested in argument for argument's sake. He said, 'Look; I am the praman that the Atma is the Brahman. It is my sakshat aparoksha anubhav – my own direct experience.' Mahatmas speak with great dexterity.

Shri Krishna said, 'who has given the vidhi? It is I, the *paraavaradarshee*, who has given this vidhi.'

Who is a paravaradarshi?

'Paraa' means karya, and *'avara'* means karana. A person whose drishti encompasses both is a paravaradarshi; meaning, he is a Tattvagna. He knows himself to be the Brahman, in whose drishti both the karya and the karana are nothing but perceptions.

This is the Sankhya vidhi Shri Krishna explained to Uddhavaji.

Therefore, the sadhaks who investigate by this method will succeed in cutting their sanshay-granthi. Sanshay-granthi means, a bhram. Sanshay is caused by agnan. There is no sanshay about that, which is known. Sanshay comes when there is something that is known and something that is not known. Therefore, to cut away sanshay means to cut away bhram.

This vichar of the Sankhya-Yoga is a method for cutting the sanshay-granthi.

Thus, this twenty fourth chapter of the eleventh canto is concluded.

Chapter Twenty five.

- A description of the vrittis of the three gunas.

A person may do the vivek of Prakriti and the Purusha, but he won't be able to gain victory over the duality of sukha-dukha until he succeeds in conquering the vrittis of the gunas.

This is why the twenty fifth chapter separates the vrittis of the three gunas. If a manushya succeeds in gaining control over the vrittis of the gunas, he will succeed in overcoming any problem or misfortune, enduring it with equanimity.

Shreebhagavaanuvaacha

Gunaanaamasamishraanaam pumaan ye`na yathaa bhave`t,

tanme` purushavarye`damupadhaaraya shansatah.

(11. 25. 1)

Shri Bhagwan said, 'it is true that all the gunas stay together. Sattva has *svachchhataa* – purity. Rajas has *rangeenee* – colorfulness; and Tama has *andhakaara* – darkness.'

When the vritti is pure it means that everything is seen clearly. In rangini, some things are seen clearly, but others are colored with the partiality or prejudice of the person who sees. The vritti of Tama is an intellectual and emotional darkness that prevents the person from seeing at all. This is how the gunas are identified.

If the hriday is svachha the person will get a glimpse of Shri Krishna's dark form even if it appears fleetingly. If the hriday is red he will see a little, and if it is black he won't be able to see anything.

So, make your hriday svachha, and do Bhagwan's dhyana. You will see the blue-hued son of the Raja of Vraja in your dhyana!

The gunas of Sattva, Raja and Tama stay in a combined form in the shareer, and also separately. So then – which guna gives which vritti?

Shri Krishna said, '*tanme` purushavarye`damupadhaarayashansatah* – he Purushavarya – O most excellent among men – I will describe for you the vrittis given by the different gunas.'

Shamo damastitikshe`kshaa tapah dayaa smritih,

tushtistyaagoasprihaa shraddha hreerdayaadih svanirvritih.

(11. 25. 2)

The Yogis imprison the mana. They kill the mana. The Mahatmas neither imprison nor kill the mana; they enslave it and make use of it. Their mana obeys them when they tell it to do or not do something. So, *'shama'* means, to keep the mana controlled.

'Dama' means to restrain the indriyas. *'Titikshaa'* means, to endure with equanimity whatever suffering you face. *'Eekshaa'* means, to keep your vivek-shakti awake and alert. *'Tapah'* means, to adhere to your Dharma even if you have to suffer for it. *'Satya'* means, to speak the truth and have compassion for the dukhi.

'Smriti' means, to consider all aspects – past, present and future – before undertaking anything. *'Tushti'* means, to be satisfied with what you have, and *'tyaaga'* means, to learn how money should be spent. The manushya is naturally skilled in accumulating money, but does not know how to let go of it.

Children are taught how to drink milk and also how to go to the toilet and evacuate. In the same way, the manushya has to learn to not only earn but also to spend wisely. Just as overeating leads to indigestion and disease comes; worms infest, and other people take advantage. Therefore, there should be tyaga in the jeevan of a manushya.

'Asprihaa' means, vairagya for the vishays. *'Shraddhaa'* means, to have faith in what is said by the Shastras and Guru; to have confidence that what they say is for your benefit. *'Hree'* means, to feel shame in doing anything that is forbidden by the Shastras or the Guru. *'Dayaa'* – compassion – is a root word that means daan, gati and raksha (charity, movement and protection). Therefore, to do daan, to go to holy places, and help people who need help, are included in 'daya'. The word *aadi* – meaning etcetera, means, to be straightforward and have humility. These are also vrittis of the Sattvaguna.

Sattvaguna has one highly superior vritti – *'svanirvritti'*. That means, to be happy within yourself. A spring of happiness rises within without any external cause. If you feel an upsurge of happiness in you hriday, you can understand that your Sattvaguna has increased.

After this, Shri Krishna speaks about Rajoguna.

Kaama eehaa madastrishnaa stambha aasheerbhidaa sukham,

madotsaaho yashah preetirhaasyam veeryam balodyamah.

(11. 25. 3)

'Kaama' means, the desires that arise in the mana, and *'eeshaa'* means, the urge for activity. *'Mada'* means, the intoxication of possessions, success, abilities etc; to consider yourself superior to others and make

others feel inferior. *'Trishnaa'* means an insatiable longing for more and more. It is like a thirst that can never be slaked. *'Stambha'* means, to stand like a pillar, unbending, never showing humility or respect to anyone. *'Aasheeh'* means, a person who begs to a Raja or prays to a Devta for worldly gifts. *'Bhidaa'* is when a person treats his sukha as different from the sukha of others. For example, a lady is serving food. She serves the cream to her husband and the thin milk to his brother. She gives the better item to her child and the inferior one to the other child. This is partiality. This becomes a habit that will make her selfish. If there is a small quantity of food, she will eat it herself; not give any to her child or husband; because people love themselves the most, isn't it? Thus, bhida means to behave differently with different people.

'Sukha' means, a craving for vishay-bhoga*. 'Madotsaaha'* means, a zest for fighting. *'Yashahpreeti'* means, a desire for renown. *'Haasyam'* means, a tendency to laugh excessively, which is not considered a good trait. Some people have a habit of laughing for no apparent reason. It is said, *'baala sakhitvam, akaarana haasyam'* – having children as friends and laughing without any apparent cause for laughter are not a good sign. And, if a person talks and laughs at the same time, it is the sign of a fool!

Khaadanna gachchhaami hasan na jalpe`,

gatam na shochaami, kritam na manye`.

A person who does not eat while walking, talk while laughing, grieve over what is past, and feels no pride for his achievements is a wise man. The indication is that a person who does the reverse is a fool!

It has become a sign of sophistication to eat and walk. It is no longer accepted as the sign of a fool! I have seen distinguished people go to parties, and they move around with their plates in their hands, talking with people as they eat. This is not considered a good thing. Earlier, it was looked down upon.

Baalasakhitvamakaaranahaasyam streeshu vivaadoasajjanase`vaa,

gardhabhayaanamasanskritavaanee shatsu naro laghutaamupayaati.

To have children for your friends, laugh for no apparent reason, argue with women, associate with dushta purushas, ride a donkey, and talk in an uncouth way makes a man lose respect in society.

'Veeryam balodyamah' – to boast about the things you have done is a Rajoguni vritti. So is forcing people to do what you say.

Krodho lobhoanritam himsaa yaanchaa dambhah klamah kalih,

shokamohau vishaadaartee nidraaaashaa bheeranudyamah.

(11. 25. 4)

Bhagwan Shri Krishna then spoke about the vrittis of Tamoguna. Krodha is a sign of Tamoguna. A person is unable to think clearly or take a decision when Tamoguna dominates. Lobha makes him want to usurp what belongs to others. *'Anritam'* means, to tell lies. *'Aashaastreeyam pramaanam'* means, accepting as praman something that is contrary to the Shastras. This is also called *anrita.*

'Himsaa' means having ill-will. Dvesha results in an enduring burning of the heart. There are three things in dvesha – one is to feel a burning in

your hriday, the second is to have a wish to harm the hated person, and the third is that dvesha endures.

In *'droha'* – meaning hostility – krodha comes suddenly and goes away, but there is an urge to inflict pain on the other person through the mana, vani and shareer. That means droha has himsa.

'Yaanchaa' means to ask people for things. This is a Tamoguni vritti. *'Dumbha'* means to pretend to be a great Dharmatma, boast of the Dharma you have done. *'Klaanta'* is when you get easily distressed about even unimportant things, quarrel with people, and sink into shoka-moha, brood unnecessarily, make mistakes repeatedly, etc. You feel *'aarti*' – dukha and a feeling of being impoverished. *'Aashaa'* means to keep hoping to get things, become nervous, get frightened of people, and have a great reluctance to exert yourself in any way. This is to fall into an inert state. All these are vrittis of Tamoguna.

Next, Bhagwan describes the state when the vrittis are combined.

Sattvasya rajasashchaitaastamasashchaanupoorvashah,

vrittayo varnitapraayaah sannipaatamatho shrunu.

Sannipaatastvahamiti mame`tyuddhava yaa matih,

yvavahaarah sannipaato manomaatre`ndriyaasubhih.

(11. 25. 5-6)

When you mix your 'I – mine' with any vritti, like 'I am a paapi, I am a punyatma, I am sukhi, I am dukhi' etc all the gunas get mixed. This is called *'sannipaata'*, the worst illness in the Shastras. Sannipat is when the three body humors – *vaat, cough* and *pitta* – rise up

disproportionately. The person experiences great pain and becomes delirious. He becomes restless, his throat gets choked with cough, and the excess pitta causes a burning sensation in the chitta.

Lobha is a vikar of cough. Krodha is a vikar of pitta, and kama is a vikar of vaat, and therefore, these can be treated medically. Shri Shankaracharya bhagavan has described them in 'Sarvadarshan Siddhanta Sangraha'. He has explained which vikar comes in the mana when which *dhaatu* – bodily humor – is spoilt. Thus, the vikars of the vrittis of the mana are connected to the vikars of the shareer.

If a person gets sannipat – meaning, if kama, krodha and lobha come into his mana – and he gets the abhiman, 'I am a kaami, I am krodha, I am lobhi', no separation remains. The merging of the mana-tanmatra with the indriyas and prana is the vyavhar of the three gunas. It is the sannipat of the three gunas of Sattva, Raja and Tama.

Dharme` chaarthe` cha kaame` cha yadaasau parinishthitah,

gunaanaam sannikarshoayam shraddhaaratidhanaavahah.

(11. 25. 7)

When a person gets nishtha for doing Dharma, accumulating wealth, and indulging in bhoga you should understand that all three gunas are mixed in him.

How?

Look – doing Dharma results in getting shraddha – this is Sattva. Kama gives pleasure and bhoga, and the person gets a little satisfaction. This is Rajoguna. When a person is inclined towards artha he gets dhana. This is Tamoguna.

Shraddha is a Sattvaguni vritti, kama is a Rajoguni vritti and artha is a Tamoguni vritti. *Rati* – enjoyment – is a Rajasik vritti, and dhana is a Tamasik vritti. A manushya gets trapped in these.

Pravrittilakshane` nishthaa pumaan yarhi grihaashrame`,

svadharme` chaanutishthe`ta gunaanaam samitirhi saa.

(11. 25. 8)

Which is the Dharma that the manushya is most inclined towards? Give this a little thought and see!

A manushya usually wants to do the Dharma by which he will get something he wants. He is prepared to spend five rupees, but only if he gets five thousand in return! This is nishtha for the *kaamya-dharma* – meaning, Dharma that fulfils a kamana. Its lakshan is pravritti.

Such a manushya stays in the Grihastha Ashram and carries out his Dharma. His inclination is for *sakaama* (with desire) Dharma, and therefore he is Rajoguni. He is also Tamoguni because he does not want to shift from his position; and he is Sattvaguni as well, because his actions are in keeping with his ordained Dharma. Thus, there is a sannipat of all three gunas in him.

Purusham sattvasamyukttamanumeeyaachchhamaadibhih,

kaamaadibhee rajoyukttam krodhaadyaistamasaa yutam.

(11. 25. 9)

The manushya should understand that one who has the gunas of shama-dama etc is Sattvik; meaning, he is a Sattvaguni. A person who has raaga

etc is Rajoguni, and a person filled with gunas like krodha etc is Tamoguni.

Bhagwan divides bhaktas into groups according to the gunas that dominate them, in the next shlokas.

Yadaa bhajati maam bhaktyaa nirape`kshah svakarmabhih,

tam sattvaprakritim vidyaatpurusham striyame`va vaa.

(11. 25. 10)

When a manushya's karmas are all done for Bhagwan, including the nitya karmas like bathing and going to the toilet, so that he becomes shuddha and then does bhajan – it is a sign of Sattvaguna. Such a bhakta goes to bed early in order to wake up early, and do Bhagwan's bhajan. He is Bhagwan's Sattvaguni bhakta.

In Vrindavan there is one Satsang group where the people wake up early, eat something and then sit for bhajan. They say, 'the drowsy effect of sleep is removed when we eat something.' There is another Satsang group where they wake up early and do bhajan and then eat something. They say, 'let us do bhajan first; we can eat later!'

Thus, the important factor is to do bhajan; eating is secondary. The focus is on which method is best for meditating on Bhagwan. A person whose dhyana is more stable on an empty stomach should eat after doing bhajan, and a man whose dhyana is more stable on a fully stomach should eat something before sitting for bhajan. If you feel drowsy when you sit for bhajan, put a lump of sugar candy in your mouth. This will prevent drowsiness.

Thus, if a person's actions are done with the focus on doing Bhagwan's bhakti without having any desire for any kind of return, when His seva is done only to please Him, that person should be understood to be of a Sattvik prakriti.

Uddhavaji said, 'Maharaj, You always say "purusha – purusha"; You never take the name of the stree!'

Bhagwan Shri Krishna said, 'My brother, I have becomes one with the stree to such an extent that there is no need for Me to say "stree" separately!'

So, *'purusham straiyame`va vaa'* – whether it is a purusha or a stree, whoever does Bhagwan's bhakti without wanting anything from Him, doing everything only to please Him, has Sattvaguna in them.

Yadaa aashisha aashaasya maam bhaje`ta svakarmabhih,

tam rajah prakritim vidyaadddhimsaamaashaasya taamasam.

(11. 25. 11)

Carry out your Dharma and also do Bhagwan's bhajan, but don't have any desire to get something in return.

One man serves somebody out of love, without wanting anything from him. Another serves him but takes a salary from him. The person who serves out of love is Sattvik, and the one who takes a salary is Rajasik. And, *'himsaamaashaasya taamasam'* – one man does a lot of bhajan and asks that his enemy should die. He is Tamasik.

Narayana! They are, all three, doing bhajan – they are chanting Bhagwan's name, at least! However, one is doing seva with prema, one wants some worldly benefit, and one wants his enemy to die.

Sattvam rajastama iti gunaa jeevasya naiva me`,

chittajaa yaistu bhootaanaam sajjamaano nibadhyate`.

(11. 25. 12)

'He Bhagwan, You also do srishti, sthiti and pralay, so You would also be having gunas?'

Bhagwan answered, 'no, not at all! It is the jeeva who is influenced by the three gunas of Sattva, Raja and Tama. I am beyond their influence.'

Why are you not affected by the gunas?

'Because the gunas are *chittajaa* – they are of the chitta of the person, according to his vrittis. I have no chitta. Since there is no mana in Me, how can any guna come into Me?'

Bhagwan's mana is not kept in His house; it is kept in the house of His bhaktas!

Bhagwan said, 'it is through these gunas that the manushya becomes asakta with the beings and substances of this sansara; and a person who becomes asakta becomes bound.'

Yade`tarau jaye`t sattvam bhaasvaram vishadam shivam,

yadaa sukhe`na yujje`ta dharmagnaanaadibhih pumaan.

(11. 25. 13)

Bhagwan explained what happens when one guna becomes predominant, suppressing the other two. You are sitting at home in the evening. The thought comes, 'let me do Bhagwan's smaran.'

This is followed by another thought, 'this is the time to watch a cinema. If I sit for bhajan, when will I watch the cinema? Let me go and see the cinema now, and do bhajan at night.' A third thought follows, 'oh, who wants to make the effort to go to a cinema? Let me go to bed.'

The wish to sleep is filled with Tamas. The wish to go to a cinema is filled with Rajas, and the wish to do bhajan is filled with Sattva. Now, what you have to see is which wish emerges the winner? If the wish to do bhajan wins, it is the victory of Sattvaguna, where indolence, sleep, forgetfulness, raaga etc are conquered.

So, then – what is Sattvaguna like?

'Bhaasvaram vishadam shivam' – when Sattvaguna comes the person's thinking is clear and pure. *'Bhaasvaram'* means, the one who illuminates. *'Vishadam*' means, clean and pure; and *'shivam'* means shanta. So, when Sattvaguna comes the mana becomes pure and tranquil and right-thinking.

When the chitta is influenced by Tamoguna the person perceives everything incorrectly, but if he wakes up early morning and does bhajan, he will get clarity of thought. So, in Sattvaguna there is a right understanding and right perspective. There is no vasana in Sattvaguna.

To see a flower and understand which flower it is, is different from wanting to smell its fragrance. In Sattvaguna a person understands what he sees but has no desire to get pleasure out of it. The wish is in the gunas.

So, *shivattva* (peacefulness), *vishadattva* (purity), and *bhaasvarattva* (proper understanding) are causes of sukha, Dharma and Gnan. Sukha rises in shanti, Dharma rises in purity, and Gnan rises in light. Therefore, when Sattvaguna gains victory over Rajoguna and Tamoguna, a person has sukha, Dharma and Gnan. And that is when shama-dama etc are present in his jeevan.

Yadaa jaye`ttamah sattvam rajah sangam bhidaa chalam,

tadaa dukhe`na yujye`ta karmanaa yashasaa shriyaa.

(11. 25. 14)

When Rajoguna wins both Sattvaguna and Tamoguna are defeated. The person will neither want to sleep nor do Bhagwan's bhajan.

Then, what will he do?

He will go to Chowpatty to eat tasty snacks at the food stalls, and mingle with people. The victory here, is of Rajoguna; the *raja* (dust) of that was under the feet of people is bound to come into the nose! When Rajoguna wins, *'sangam bhidaa balam'* – three things come: *sangam* means you will become friendly with someone and get asakti. *Bhidaa* means will quarrel with someone, and *balam* means you will get a desire for doing something, getting new clothes, ordering special food, or new jewelry. This is called Rajoguna.

'Tadaa dukhe`na yujye`ta karmanaa yashasaa shriyaa' – you are trapped my brother! Now, dukha will come to your house.

Why?

Because, karma, yash and fala – all three – trap you when they come; and all three of them come in Rajoguna.

Yadaa jaye`drajah sattvam tamo moodham layam jadam,

yujje`ta shokamohaabhyaam nidrayaahinsayaashayaa.

(11. 25. 15)

Three things come when Tamoguna wins over the Sattva and Raja gunas – *moodhataa, laya,* and *jadataa*. Moodhata means that vivek is corrupted. The person loses his capacity to discriminate between good and bad. Laya means he will stop doing good karmas, and jadata means he won't feel like doing anything at all.

In this, what happens is that when a person stops doing good karmas, shoka, moha, and mental tension will come into his life. He will be caught in the trap of sleep, himsa, and asha – meaning, hoping for impossible things.

Bhagwan now explains how to recognize that Sattvaguna has come into the mana.

Yadaa chittam praseede`ta indriyaanaam cha nirvritih,

de`he`abhayam manoasangam tatsattvam viddhi matpadam.

(11. 25. 16)

'Yadaa chittam praseede`ta' – when the chitta is *prasanna* – meaning happy – the mana is like a lake with limpid water. Just as a person can see his face reflected in clear water, when he is in a state of Sattvaguna he can close his eyes and see his Self reflected in his hriday. Then he can say, 'my mana is in a pure state.'

If you see anything that is connected to sansara you should understand that you are in a state of Rajoguna. If you see nothing, it means Tamoguna prevails.

Thus, when the chitta is svachha, some reflection is seen in it.

'Indriyaanaam cha nirvritih' – the indriyas become free of vrittis. *'De`he`abhayam manoasangam'* – the mana has no asakti for the shareer, *'Tatsattvam viddhi matpadam'* – this is called Sattvaguna, and it is in Sattvaguna that the Paramatma is obtained; when the chitta is Sattvaguni.

Vikurvankriyayaa chaadheeranirvrattishcha che`tasaam,

gaatraasvaasthyam mano bhraantam raja e`tairnishaamaya.

(11. 25. 17)

The signs of a Rajoguni chitta are described next. The person repeatedly gets the vikar to do karmas. The buddhi sways from left to right, back and forth – meaning, it wanders in all directions. The mana, buddhi and indriyas do not stay in their own houses; they get no sukha-shanti. The shareer gets aches and pains. Don't think this is because of some illness! When a person's mana is restless he feels pain in his feet, in the head, and other parts of the body. It is not in any fixed location. These are the lakshan of Rajoguna. When the mana wanders restlessly you can understand that Rajoguna is dominant.

Seedachittam vileeye`ta che`taso grahane`akshamam,

mano nashtam tamo glaanistamastadupadhaaraya.

(11. 25. 18)

The person doesn't know where his chitta is; his mana is lost! Where is your heart, my brother?
I am trying to find where it has got lost!

So, in Tamoguna, a person does not know where his heart is! The lover and the loved one are both lost. *'Che`taso grahane` chidaakaaraparinaame` grahane` akshamam'* – at that time a person forgets himself so thoroughly that he cannot even do proper sankalpa-vikalpa, because they get merged. He is filled with remorse at times, and at times with sorrow and regret. If you see a person in such a state you can understand that he is in a state of Tamoguna.

E`dhamaane` gune` sattve` de`vaanaam balame`dhate`,

asuraanaam cha rajasi tamasyuddhava rakshasaam. (11. 25. 19)

The *bala* – power – of the Devtas is increased when Sattvaguna increases. The bala of the Asuras increases when Rajoguna increases, and the bala of the Rakshasas increases when Tamoguna increases.

Shridhar Swami has made a very good point regarding this, in his commentary. He has written, *'indriyaanye`va nivrittipravrittimohasvabhaavaani de`vaasurarakshaansi'* – those who are called Devtas, Asuras, and Rakshasas here, are no other; they are our own indriyas. The nivritti-parayan indriyas – meaning the indriyas that are not inclined to go into the sansara – are the Devtas. The pravritti-parayan indriyas – that are inclined to worldly activity – are the Asuras, and the moha-parayan indriyas are the Rakshasas.

Thus, our indriyas become nivritti-parayan when Sattvaguna increases, pravritti-parayan when Rajoguna increases, and moha-parayan when Tamoguna increases.

This is the explanation of the shlokas; but the commentary has pointed out one very important angle –

Sattvaajaagarnam vidyaadrajasaa svapnamaadishe`t,

prasvaapam tamasaa jantostureeyam trishu santatam.

(11. 25. 20)

When Sattvaguna increases a person stays awake longer, but when Rajoguna increases he gets lots of dreams. The waking state is dominated by Gnan, whereas the dream state is dominated by imagination. And, *'prasvaapam tamasaa jantoh'* – mental dullness prevails when Tamoguna is predominant.

Is there a fourth state as well?

Yes, there is. *'Tureeyam trishu santatam'* – the Atma is the Turiya. It remains in all the three states of jagrit, svapna and sushupti. By saying *'tureeyam trishu santatam'* Gaudapada Acharya has quoted verbatim from the Mandukya Karika. The disciple has a right to what belongs to his Guru!

- The fala, depending on the gunas.

The Gita has a chapter called *'Guna-traya-vibhag'*, meaning, the three divisions of the gunas. Only three divisions are given in this, but the Bhagwat gives a fourth division. It has been mentioned that Sattvaguna

gives the jagrit and avastha, Rajoguna gives the svapna avastha, and Tamoguna gives the sushupti avastha. The nirguna Turiya Tattva, however, is not in any avastha that is separate from these three avasthas; else it would also be subject to kaala and be parichhina. So, *'tureeyam trashu santatam'* – this Turiya Tattva remains in its pristine form, pervading the three avasthas of jagrit, svapna and sushupti.

A person who recognizes this, and knows that it is his own Atma, is also Turiya in all the three avasthas. Dreams come and go, and he remains the Turiya. The waking state comes and goes; he remains the Turiya.

There is one more point in this that is worth noting. It has been explained that the power of the Devtas increases in Sattva, the power of the Asuras increases in Rajas, and the power of the Rakshasas increases in Tamas.

Shridhar Swami has pointed out that when the indriyas withdraw from the outside world and sit in the Atma, the power of the Devtas in the deha is increased. When they become involved in the sansara the power of the Asuras in the deha is increased, and when they become overcome with moha etc, the power of the Rakshasas in the deha is increased. It is the indriyas that are the Devtas, Asuras and Rakshasas! The gunas of Sattva, Raja and Tama increase in the indriyas. The Atma is not a Devta, nor an Asura, nor a Rakshas.

One more point emerges from this – the gunas are also of three types: adhyatmik, adhidaivik and adhibhautik. You can understand that Sattvaguna prevails when there is shanti in the mana. Rajoguna prevails when the mana is agitated with raaga-dvesha, and Tamoguna prevails when moha, mental dullness and forgetfulness prevail. This is the

division of the adhyatmik gunas. *'Aadhyaatmika'* means that it is in the antahkarana that Sattva, Raja and Tama gunas come and go.

When the adhidaivik Sattvaguna increases the realm of the Devtas is increased. The Devtas become predominant. When Rajoguna dominates in the adhyatmik form, the realm of the Asuras in increased. When Tamoguna dominates in the adhyatmik form the realm of the Rakshasas is increased.

Now see the adhibhautik forms. When drinking Ganga-jala removes all dukha, and shanti comes into your chitta, you can understand that the adhibhautik form of Sattvaguna has increased. When your chitta gets shanti by taking some medication you can understand that Rajoguna has increased in the adhyatmik form; and when the chitta is made shanta by imbuing alcohol you can understand that Tamoguna has increased in its adhibhautik form.

Thus, the adhyatmik, adhidaivik and adhibhautik forms of Sattva, Raja and Tama are separated in three forms each.

Uparyupari gachchhanti sattve`na braahmanaa janaah,

tamasaadhoaghah aamukhyaadrajasaantarachaarinah.

(11. 25. 21)

Bhagwan explained about the Brahmins who have nishtha for the anushthanas given in the Vedas. They get *oordhvagati* – rise to higher planes – due to Sattvaguna. That means, the jeevatma rises higher and higher.

Tamoguna, however, makes the jeeva go to lower levels of existence. A person who has Rajoguna wanders on the same level like a bhoota, preta or birds, going to neither higher nor lower planes.

Sattve` praleenaah svaryaanti naralokam rajolayaah,

tamolayaastu nirayam yaanti maame`va nirgunaah.

(11. 25. 22)

If Sattvaguna is predominant at the time of death there is shanti in the chitta, the mana is unsullied and happy. Brightness fills the buddhi and the person goes to a loka where he gets sukha. Swarga is also called sukha. The manushya is immersed in a sukha-akara vritti. His sukha remains even after the shareer dies.

'Naralokam rajolayaah' – if a person dies when raaga-dvesha are active in his mana, wanting to take revenge on somebody etc, you can understand that he will obtain manushya loka again.

If a manushya dies when Tamoguna is predominant, with moha, indolence and forgetfulness in his mana, *'nirayam yaanti'* – meaning, he will go to Narak.

After this Bhagwan said, '*rajolayaah'* and *'tamolayaah'* – meaning, immersed in the sates of Raja and Tama; but Bhagwan did not say anything about being immersed in the nirguna state.

Nirguna is the swarup of the Atma, of the Paramatma. A person who is established in a nirguna state will obtain the Paramatma. A person who has detached himself from the three gunas and is established in his Atma, obtains the Paramatma. This is because the tvam-padartha is

actually the Tat-padartha! They both stay in our hriday in the same desha, at the same time, and in the same roop.

Madarpanam nishfalam vaa saattvikam nijakarma tat,

raajasam falasankalpam himsaapraayaadi taamsam.

(11. 25. 23)

Bhagwan explained that a manushya who carries out his ordained duties without wanting any fala – does arpan of his karmas to Bhagwan – that karma is a Sattvik karma.

When a manushya has a sankalpa for the fala of doing Dharma it is a Rajasik karma. Any karma done with an intent to harm anyone is a Tamasik karma.

Therefore, *'himsaapraayaadi'* means, a karma that involves himsa or is done to harm someone, has hypocrisy, jealousy, making a fool of someone, or putting someone's life at risk – meaning, giving dukha – is a Tamasik karma.

Actually, what is paapa?

It is paapa to block the happiness of another, because anand is the swarup of all beings. To put an obstacle in someone's knowledge is paapa. It is wrong to make a fool of someone and cover his knowledge with false information. It is doing violence to the chetan in the other person.

To create an obstacle in somebody's *sattaa* – existence – in his experience of his 'I' – is contrary to sad-bhava (goodwill). So, any action

that is contrary to the feeling of Sacchidananda – the Sat-Chit-Anand swarup of the Atma – is called 'paapa.'

Kaivalyam saattvikam gnaanam rajo vaikalpikam chayat,

praakritam taamasam gnaanam mannishtham nirgunam smritam.

(11. 25. 24)

The Gnan of Kaivalya – oneness – of the Atma is Sattvik Gnan. Kaivalya Gnan means, Gnan that has the predominance of the tvam-padartha. Therefore, to know yourself is Sattvik Gnan.

And, *'rajo vaikalpikam cha yat'* – the Gnan of bheda is Rajoguni Gnan. *'Praakritam taamasam gnaana'* – Tamasik Gnan is Gnan about the bhoota-preta etc. It is vignan about the pancha bhoota. *'Mannishtham nirgunam smritan'* – is Gnan of the advitiya Sacchidananda Paramatma who is beyond the three gunas. This is nirguna Gnan. There is no bandhan of any kind in this Gnan.

Vanam tu sattviko vaaso graamo raajasa uchyate`,

taamasam dyootasadanam mannike`tam tu nirgunam.

(11. 25. 25)

The *vana* (forest) is a Sattvik place. Vana means a place for doing bhajan. In Sanskrit the word 'vana' means, *'vana sambhakttou vanana naama sambhajanam'* – where there is the facility and convenience for doing bhajan, flowers and fruits are easily available, Ganga-jala is available, and there is shanti.

'Graamo raajasa uchyate`' – to stay in a city is Rajas, because there is greater scope for bhoga. And, *'taamasam dyootasadanam'* – when

someone spends most of his time at a gambling house he is staying at a Tamasik place.

'Mannike`tam tu nirgunam' – this is with the predominance of the Tat-padartha. *'Nirguna nivaasa'* means, staying in a place where you can obtain the Paramatma, get darshan, where His Mandir is. This is not something that comes and leaves, like the influence of the gunas; it is absolutely *gunaateeta* – beyond the influence of the three gunas.

Saattvikah kaarakoasangee raagaandho raajasah smritah,

taamasah smritivibhrashto nirguno madapaashrayah.

(11. 25. 26)

'Asangee kaarakah' – is to have no asakti for any. To come close and move away is the work of the sansara. In this sansara people come close and raga develops. They get dvesha and move away. An *asanga karaka* is a person who does all karmas of social interaction, but does not get asakta. Such a person is called a Sattvik karak. Karak means, a person who does some action.

'Raagaandho raajasah smritah' – a person who is blinded by the influence of raaga sees everything with reddened eyes.

It is said that when Hanumanji saw the lotuses blooming in the lake in Ashok Vatika where Sitaji was kept captive, they appeared red to him. When Samartha Ramdas wrote about the white lotuses, Hanumanji objected. 'They were not white,' he said. 'They were red.'

Samartha Ramdas told him to go and ask Sitaji. Sitaji said, 'the lotuses were white, but Hanumanji was in a state of anger, so they looked red to him.'

Thus, when someone has dvesha in his mana he sees doshas, and a person who has raaga sees gunas. A person whose antahkarana is shuddha sees the nirdosha and the nirguna qualities. Actually, there is no guna-dosha; there is only the Sacchidananda Brahman!

Vasanti hi pre`mni gunaah na tu vastuni.

The gunas abide in prema, not in the vastu. A person who has prema for someone will see only gunas in him, and see doshas in the person for whom he has dvesha.

Parvatiji saw dosha in Vishnu Bhagwan, and guna in Naradji, because Naradji was her Guru and she had prema for him. *'Kaa aparaadha ramaapati keenhaa*– what aparadh did Vishnu Bhagwan do, for Naradji to give Him a shaap?' she asked.

'Taamasah smritivibhrashtho' – who is a Tamas karta? It is a person who is not aware of the things that have happened in the past. *'Smritivibhrashthah'* – his memory of past experiences is lost. He is unable to foresee the consequences of his actions. The buddhi of a Tamoguni person is so filled with darkness that he does not have the ability to calculate the effect of his karmas. He does not examine the past and evaluate the result. He won't be able to gauge how to place a vessel gently on the table – he will bang it down. His actions will not be coordinated.

Why?

It is because he does not examine the method of doing things dexterously. He won't even realize that he stamps his feet when he walks.

Bhagwan said, ‘if a person takes My ashray, his ahankara will be removed, and he will obtain the nirguna Brahman.’

Thus, by taking the support of the Paramatma a manushya can obtain the Parabrahm Paramatma.

Saattvikyaadhyaatmikee shraddhaa karmashraddhaa tu rajasee,

taamasyadharme` yaa shraddhaa matse`vaayaam tu nirgunaa.

(11. 25. 27)

The adhyatmik shraddha is Sattvik.

What is adhyatma?

It is our temperament – our nature – that is called adhyatma. In every situation, it is our nature that is called adhyatma. So, the shraddha to keep the mana in a Sattvik state is called the *‘aadhyaatmikee shraddhaa’.*

If someone abuses you verbally you can abuse him back, because you also have a tongue, but that is not the right attitude. We should have a wish to keep our tongue pavitra. We should want our speech to be refined and beneficial. This wish becomes adhyatmik shraddha.

Should we have ill-will for the person who has ill-will for us? No, definitely not. One mana was sullied with ill-will; let not out mana become sullied. This is called adhyatmik shraddha.

One man came to Malviyaji. ‘No anger will arise in me even if you give me a hundred abuses,’ he said.

‘My good man,’ said Malviyaji, ‘anger may not arise in you, but my tongue will be sullied!’

Thus, adhyatmik shraddha means a wish to improve yourself, no matter how badly people behave with you.

'Karmashraddhaa tu raajasee' – people have shraddha for karma. 'If I do this I will get this', they say. This is Rajasik shraddha.

'Adharme`dharma iti yaa shraddhaa' – shraddha that makes people believe adhrama to be Dharma is Tamasik shraddha.

'Matse`vaayaam tu nirgunaa – if a person has shraddha in doing seva of the Paramatma, with the thought, 'I will do the Paramatma's seva in this form,' believing the Paramatma to be present in all forms, it is the nirguna drishti. In this, a lady can do seva of her husband believing it is the Paramatma she is serving. She can consider she is doing Bhagwan's seva, and become *gunaateeta* – beyond the influence of the three gunas.

Seva of the mother and father is done with the feeling, 'this is the swarup of Bhagwan.' Then, the person does seva of all, with the bhava, 'this is the swarup of the Vishwa, of Bhagwan's Virat form.' Such a person will not say or do anything that causes dukha to any being. This is the seva of the Hiranyagarbha.

When a person refuses to allow ashanti to come into even his mana, it is the seva of the Ishwara. In the seva of the Hiranyagarbha, the bhava is, 'let my mana get ashanti if necessary, but let nobody else feel ashanti.' In the Ishwara's seva the bhava is, 'let there be no ashanti in anybody's mana; not even my mana.' It is the same Ishwara who is present in the mana of all.

So, do seva of all shareers and everybody's mana, including your own. After that, stop thinking of the shareer and the mana, and have the

drishti that it is the one Atmadev who is present in all. This is the nirguna drishti.

Pathyam pootamanaayastamaahaaryam saattvikam smritam,

raajasam che`ndriyapre`shtham taamasam chaartidaashuchi.

(11. 25. 28)

Food should be *'pathya'* – meaning, beneficial – for the shareer. *'Pootam'* means, it should be pavitra, and *'anaayastam'* means it should be easy to prepare. These three points should be kept in mind. Some food items take two or three days to prepare! So much time is spent in making the food that stays on the tongue for hardly a moment or two! What need is there to go to so much trouble?

When it comes to what is pavitra, keep in mind that if it is food that can be offered to Bhagwan as bhoga, it is pavitra. If it can be offered as an oblation into the sacred fire of a homa, it is pavitra. Make sure that what you eat is good for your health. If you adhere to these three points, your food is Sattvik.

'Raajasamche`ndriyam pre`shtham' – food that is rich and spicy is called Rajasik. *'Taamasam chaartidaashuchi'* – *ashuchi* – apavitra food is Tamasik. It cannot be offered as bhoga to Bhagwan, to a Devta, or to a Brahmin. Nor can it be used for the Balivishvadev Yagna that is given in the Shastras. For this, the rule of the Shastras is that the anna that is not fit to be used is *ashuchi;* it is apavitra. If it is unhealthy for the shareer it is also Tamasik.

In this, food eaten as Prasad after being offered as bhoga to Bhagwan is nirguna – meaning, it will free you from the sansara.

Saattvikam sukhamaatmottham vishayottham tu raajasam,

taamasam mohadainyottham nirgunam madapaashrayam.

(11. 25. 29)

Observe what it is that you get sukha from.

Someone will say, 'I took a pill, Maharaj; it gave me such sukha that I forgot all my woes.' The sukha a person gets when his mana is filled with moha or wretchedness is Tamas sukha, because it is the sukha of being unaware, obtained by the nerves becomes lax.

'I get sukha from vishay-bhoga – oh! It is a great pleasure!' says someone else. This sukha is Rajoguni.

Real sukha is that, in which there is no laya no moha, no pramad, no indolence; and when there is no union of the vishays and the indriyas. In this the fount of sukha rises up in the mana without any bhoga or external factor. The sukha that wells up in your hriday for no apparent reason is Sattvik sukha. The sukha of bhoga is Tamasik and the sukha of moha and misery is Tamasik. The sukha that comes from taking the ashray of the Paramatma is a nirguna sukha.

What is the difference between *aatmottham'* and *'madapaashraya'*? It has been explained that Sattvik sukha is sukha that arises naturally, on its own; and nirguna sukha is that, which comes from the Paramatma. So, as long as you have the feeling of being parichhina and sukha rises naturally in your hriday, it is called *'aatmottham'.* The sukha that comes as your aparichhinna swarup – the pulsating sukha of your swarup – is that nirguna sukha.

The sukha in the *'saaksheebhaasya aabhaasa'* – is the *atmottham* sukha, and the *svalpabhoota* sukha of the Sakshi is the sukha that is the swarup of the Paramatma.

Dravyam de`shah falam kaalo gnaanam karma cha kaarakah,

shraddhaavasthaaaakritirnishthaa traigunyah sarva e`va hi.

(11. 25. 30)

Till now 'dravya' is explained as meaning vastu. *'De`sha'* means place, and *'fala'* means gati, kaala, Gnan, karma, karaka, shraddha, avastha, aakriti, nishtha; and the three gunas stay in all of them. A manushya should free himself of the bandhan of these gunas, and take himself to the Paramatma.

Sarve` gunamayaa bhaavaah purushaavyakttadhishthaah,

drishtam shrutamanudhyaatam buddhyaa vaa purusharshabha.

(11. 25. 31)

It is said that this 'Purusha' and the 'avyakta' – meaning Prakriti – both have bhava that are connected to Sattvaguna, Rajoguna, and Tamoguna; so much so that the three gunas are present in everything that is seen and heard and thought.

'Therefore, Uddhavaji, when a manushya remains in these gunas when doing karmas……..

E`taah sansritayah punso gunakarmanibandhanaah,

ye`ne`me` nirjitaah saumya gunaa jeeve`na chittajaah.

(11. 25. 32)

The gatis in this sansara are all obtained through the gunas and karmas. Your gati depends on the things you do, and the gunas in which you do the karmas. The form you get in your next birth is according to these factors.'

Bhagwan also explained the purpose of describing the gunas – *'ye`ne`me` nirjitaah saumya'.* He used the word 'saumya' for Uddhavaji.

What does saumya svabhava mean?

'Just as it is the nature of the Chandrama is to shower moonlight that gives delight to all, your svabhava is to give sukha and shanti to all.'

Or else, the son of Soma is Saumya. The Chandrama is called 'Soma', and his son is called 'Budha'. 'So, Uddhavaji, you are *budha*, meaning, you are a great Gnani. You have deep understanding.'

Or else, the meaning of the word '*soma'* is – Shankar accompanied by Uma (Parvatiji). *'Soma+umaa'* – He, who sits with Uma is Bhagwan Saumya – the personification of compassion, Samba Sadashiva! He, who showers kripa on all, is Soma, Paramatma Shankar Bhagwan.

'Your svabhava is like Shankar Bhagwan's, Uddhava. It is to be compassionate. The question you have asked is not for yourself; it is for benefiting others. Therefore, He Saumya, a jeeva who has obtained victory over these gunas……..'

Bhakttiyoge`na mannishtho madbhaavaaya prapadyate`,

tasmaadde`hamimam labdhvaa gnaanavignaanasambhavam.

(11. 25. 33)

Well, Maharaj, how can we gain victory over the gunas?

The way to overcome the influence of the gunas is to remember that they are not attached to the Atma. The three gunas stay in the chitta. A person who keeps his chitta under control can gain control over the gunas. In fact, the way to control the chitta is to do vichar, and use Sattvaguna to destroy Rajoguna and Tamoguna. After that, attach Sattvaguna to Bhagwan.

Never do *khandana* – refuting – of sadhan. Never refute an authentic method of spiritual progress. If, at any time, you become intoxicated, and get a fanatical urge to do khandan, speak against bad tendencies, against adhrama, against papa and raaga-dvesha. Never do khandan of Dharma and bhakti.

To do khandan of Bhakti or Dharma is papa. There are many things for you to do khandan of – like promiscuity, gambling, drinking, etc! After that, if it is the turn of Dharma and Bhakti, that is acceptable; but as long as there is falsehood, cheating, deceit, immorality, adultery and raaga-dvesha……..people don't do khandan of these but they do khandan of Dharma, and of Bhakti which are the two best methods for destroying harmful tendencies. Such people go on the wrong path. This point should be kept in mind.

And so, Narayana! Catch Sattvaguna first, and put an embargo on Rajoguna and Tamoguna. After that, catch Bhagwan, and let go of the ashray of even Sattvaguna. Then, make Bhagwan and the Atma one in such a way that there is no further need to catch Bhagwan.

When you proceed by this sequence you will reach your actual goal. Some people let go of the ladder before they reach the roof – it is natural that they will fall. They will remain engrossed in the same raaga-dvesha,

disputes and quarrels, praise and criticism of others, the same sukha-dukha of the sansara will go on.

So, take the ashray of Sattvaguna and forbid Rajoguna and Tamoguna to come into your mana. Once Sattvaguna is well-established in your mana, *'bhakttiyoge`na mannishtho madbhaavaaya prapadyate`'* – Bhagwan's bhakti comes.

When people say 'I-I-I', how can you know that this 'I' is the karana of the whole world, its adhishthana, or its illuminator?

When you first do chintan of the Tat-padartha you will know what the adhishthana is like, what the illuminator is like. So, when a person gets shraddha and vritti and nishtha with Bhakti-Yoga, *'madbhaavaaya prapadyate`'* – he gets the swarup of the Paramatma.

However, when a person remains stuck in some vishay of the sansara – be it eating, drinking, clothes, money etc, or an individual made of bones, flesh and skin, his drishti will not go to the Sacchidananda Paramatma who abides in all beings. This is an obstacle in the path of sadhana. A person who lets go of these and has prema for Bhagwan gets *'madbhaavaaya prapadyate`'* – he gets prema for the Paramatma.

After describing all this, Bhagwan gave the summery of His words. *'Tasmadde`hamimam labdhvaa gnaanavignaanasambhavam.* Therefore, *imam gnaanavignaansambhavam de`ham labdhvaa* – this shareer that has been given to you is *oordhvasrota.* It is turned upwards. All the capacity Prakriti has is used to uplift your jeeva, and make you a manushya. Prakriti does not have the capacity to lift you any higher. This is the ultimate gateway to escape from the cycle of eight million, four hundred thousand yonis in creation. If, even after getting a manushya

shareer you don't do bhajan, Prakriti will take you to lower yonis again. You may get the form of an animal or bird, or plant, etc. The manushya yoni is the most superior yoni in the realm of Prakriti. It is only in this yoni that a jeeva can get Gnan about the Paramatma, experience the Paramatma.

Gunasangam vinirdhooya maam bhajantu vichakshanaah,

nisango maam bhaje`dvidvaanapramatto jite`ndriyah.

(11. 25. 34)

'O you people with eyes!' *'Vichakshana'* means a person whose eyes are special, whose inner eye is open.

Those who have asakti for the gunas in this sansara say, 'oh, this is an excellent thing', and 'this is a very good man. He is worth falling in love with.' Thus, *'gunasangam vinirdhooya'* – people get attached when they see the gunas in the sansara.

'Don't have dvesha for the doshas and don't have raaga for the gunas, Uddhava. Do bhajan of the Paramatma, and attach your mana to Him.'

Bhagwan explained to Uddhavaji how bhajan should be done.

Nisango maam bhaje`dvidvaanapramatto jite`ndriyah.

'Don't do bhajan with anybody's sanga.'

Sanga means asakti. It is seen that when you sit alone your thoughts drift to the person for whom you have asakti. Memory brings up the person whose sanskaras are stored in the mana, whom you have strong raaga or dvesha for. That becomes an obstacle in doing Bhagwan's dhyana. When you sit to do dhyana of the Ishwara your thoughts will stray to

people for whom you have raaga or dvesha. Therefore, *'nisango maam bhaje`dvidvaan'* – a wise person remains anasakta, free of asakti, and does bhajan of the Paramatma.

Two things should be kept in mind. One is, *'apramatto jite`ndriyah'* – don't allow pramad to come. Don't get tempted to postpone doing bhajan for the next day. Tomorrow may never come! Discipline your mana today. *'Apramattah'* – pramad should not be admitted today – every today. You have been given some time today for doing bhajan; who knows about tomorrow? The other point is, *'jite`ndriyah'* – keep your indriyas controlled.

So, *'apramattah'* means gaining victory over Tamoguna, and *'jite`ndriya'* means gaining victory over Rajoguna.

One Mahatma used to say that a person who has gained victory over his *rasane`ndriya* – meaning, his tongue – and his *janane`ndriya* – meaning, his reproductive member – can gain victory over all his indriyas. If you grind wheat or millet, the flour will come out and the rasa will come out. Therefore, a person who has conquered his weakness for taste is also able to conquer lust. So, Sattvaguna should be used to conquer Rajoguna and Tamoguna. Accept only the things that are Sattvik.

Rajastamashchaabhijaye`tsattvasanse`vayaa munih,

sattvam chaabhijaye`dyuktto nairape`kshye`na shaantadheeh.

(11. 25. 35)

Avoid talking a lot with people. Some people boast about how they conquered Rajoguna and Tamoguna – oh, this boasting itself is Rajoguna! Where is the victory over Rajoguna, if you want to boast about it?

So, *'sattvasamse`vayaa munih'* – if you can quietly win over the sansara, do so. If you gain victory and make a noise about it the shakti will go against you.

Now, if Sattvaguna comes into your jeevan, how will you gain victory over it?

What is this Sattvaguna?

Look; it is Sattvaguna to do a Yagna, to do Dharma, daan, etc. People want to hold on to these good deeds. These are external Sattvaguna; bring internal Sattvaguna into your jeevan.

What is internal Sattvaguna?

Internal Sattvaguna is when shanti prevails in your mana. *'Yuktah'* means, to be vigilant. *'Sadhu saavadhaana'* – it is a Sadhu's duty to always be vigilant.

There are two methods for winning over Sattvaguna – *'nairape`kshe`na'* and *'shaantadheeh'*. Nairapekshana means don't consider any worldly object to be indispensible. Have no *ape`kshaa* for anything. Apeksha means, to be blind. *'Apa'* and *'eekshaa'* make apeksha. Apeksha is the name of a drishti that is ruined.

When a person sees that something is lacking he goes out to get it. A person who has not seen the Ishwara in his hriday goes for outings. There is always apeksha in his mana for the vishays of this sansara.

And, what is *'upe`kshaa'*?

'Upa' means to sit close, to *'eekshaa'*- your drishti. Upeksha is that your drishti – your focus should be steadily fixed on the Ishwara.

If this drishti is ruined it is apeksha. There should be no apeksha in your jeevan.

The other method is *'shaantadheeh'* – keep your vritti shanta. Retain inner tranquility. *'Shaanta'* means, the Parabrahm Paramatma. Make the shanta Paramatma the object of your buddhi. When you let go of external vishays, and make the Paramatma the vishay of your buddhi, you will gain victory over Sattvaguna.

Sampadyate` gunairmuktto jeevo jeevam vihaaya maam,

jeevo jeevavinirmuktto gunaishchaashayasambhavaih,

maiye`va brahmanaa poorno na bahirnaantarashchare`t.

(11. 25. 36)

'This will result in your jeevan becoming free of the vishays, indriyas, antahkarana, the karyas of the gunas, jagrit, svapna, sushupti etc. The jeeva lets go of all upadhis and becomes one with Me.'

When the jeeva lets go of the upadhis, it means he becomes detached from all the things a manushya is surrounded with.

What is the upadhis of a Raja?

A Raja is surrounded with his Ministers, the General of the Army, his secretary, Queen and children. All these are the upadhis of a Raja. They influence him into going in the direction they want him to go in. Rajas do not see with their own eyes – they see through the eyes of their upadhis. Important people understand things according to what people whisper into their ears.

This jeeva sees with the eyes of the deha. The eyes of the deha are not the eyes of the jeeva. Even the eyes of the antahkarana are not the eyes of the jeeva. When the jeeva sees with the eyes of shuddha Gnan, the Paramatma is seen differently.

So, when the Atma sees – not with its own pristine drishti – but with the drishti of the upadhis, the person separates himself from the Paramatma. And, when he lets go of the drishti of the upadhis – meaning, when he is detached from the vrittis, antahkarana, and bheda-drishti – he sees through *sva-drishti* – meaning, the Atma's own pristine drishti.

The sva-drishti is the bhava, 'I am not fragmented by desha, kaala or vastu. I am free of the sajaatiya, vijaatiya and svagata bhedas.'

When a person develops this feeling he becomes free of the antahkarana, and one with the Paramatma. Then, nothing exists outside, or within, for him. There is no coming or going – meaning, no rebirth and no death. He has no apeksha for anything external or internal.

Shridhar Swami has given great stress to the importance of this chapter. It gives teachings that are of immense value for vyavhar in the jeevan of a manushya. It frees us from asakti. Bhagwan Shri Krishna has given the quintessence of this chapter in one shloka.

Gunakritaamanusansaranaprathaa majitapunyakathaakathanaadibhih,

dhunuta bhakttirase`na vive`kinee na hi punah sulabham janureedrisham.

(11. 25. 37)

The manushya is trapped in this sansara because of his asakti in the gunas. How can he become free?

'Ajita-punyakathaa-kathanaadibhih' – talk about Bhagwan's purifying katha, do shravan of His katha, than you will become free of the gunas of the sansara.

Wash away the practice of repeated births and deaths with Bhakti-rasa. Destroy this cycle.

'Na hi punah sulabham janureedrisham' – you have got a beautiful manushya janma, in which your hriday and buddhi, both, are good. Such a birth is not obtained again and again! So, if you want this janma to be fulfilled, crush the three gunas, and strive to obtain the Paramatma.

Thus, this twenty fifth chapter of the eleventh canto is concluded.

Chapter Twenty six

- Ail-geet – the conclusion: avoid dusanga.

Satsang should definitely be a part of a manushya's jeevan. Satsang gives vairagya, whereas kusanga – association of the wrong kind of people – results in an increase of raga-dvesha. Then, krodha rises, and kama comes into the jeevan. After that a manushya starts doing things that should not be done.

The fact is a manushya can restrain his mana if he has vairagya, and preeti for Satsang. If he has these he can also be sahishnu; able to endure hardship with equanimity. On the one hand, asakti for the sansara is given up, and on the other hand it is attached to the Ishwara. Kusanga is given up, and susanga – associating with bhaktas – is obtained. Of all the traps of the sansara, the strongest is the relationship between a man and a woman. The relationship between chetan and chetan is stronger than the relationship of the chetan with the jada. The former is reciprocal, the latter is one-sided.

Prema for food is a one-sided prema, because food does not reciprocate the prema you have for it. The same applies to gold or any other inert object; whereas the love between a man and a woman becomes two-fold; it is doubled, and becomes strong like a multi-stranded rope that is much stronger than a thick rope.

There is a truism, '*pradhaana malla nibarhana nyaaya*' – a man who defeats the champion wrestler is considered to have won over all the others in the team. By the same token, if someone conquers the kama-vritti, it follows that the lobha-vritti and the krodha-vritti will also be conquered. You will not have to strive separately to overcome them.

In the twenty sixth chapter Bhagwan Shri Krishna narrates how Pururava got vairagya from the kama-vritti. *'Ail-geeta'* is the ballad of that story.

Shreebhagavaanuvacaha

Mallakshanamimam kaayam labdhvaa maddharma aasthitah,

aanandam paramaatmaanamstham samupaiti maam.

(11. 26. 1)

'This manushya has been given such a shareer …….'

'Mallakshanam' has two meanings. One meaning is that it is possible to attain the Paramatma in this manushya shareer – *'matsvaroopam lakshyate` ye`na'.* In no other sharer can a jeeva obtain the Paramatma, because none of the other yonis have the adequate buddhi. It is only a manushya who can invent things like the railways, air planes, rockets, Atom Bombs, etc. All other species follow the nature given by Prakriti. Their young live in the same way as the specie always lived. Thus, this manushya shareer is a method by which the jeeva can obtain the Paramatma.

The second meaning – Bhagwan said, 'your shareer is just like My shareer; we both have two hands, one nose, two ears, one mouth, etc.'

That means, this manushya shareer is of the same group as Bhagwan – it is sajaatiya. The Vaishnavas who do upasana of Shri Ramachandra say that the two-armed Shri Rama is the Paramatma. Shri Krishna's upasaks say, 'not the four-armed, but the two-armed Shri Krishna is the Paramartha.'

The two-armed form of the Ishwara means He is of the same group as we, humans are, and so He will identify with the manushya jaati.

In that case, what should a manushya do?

'Maddharmaaasthitah – it is the duty of the two-armed manushya to have nishtha for the Dharma given by the two-armed Ishwara.'

What will be the result of this?

'Aanandam paramaatmaanamaatmastham samupaiti maam'. *'Maam samupaiti* – he will come to Me.'

Who is the *'aatmastham'* in you, close to *'maam'*?

It is the Paramatma!

What is that Paramatma like?

He is anand-swarup!

'Therefore, anand-swarup is the true essence of your own Atma; and the 'I' who is present in your hriday is the form of the sakshat Brahman is who you will attain! Walk on the path shown by Me.'

Gunamayyaa jeevayonyaa vimuktto gunananishthayaa,

gune`shu maayaamaatre`shu drishyamaane`shvavastutah,

vartamaanoapi na pumaanyajyate`avastubhirgunaih.

(11. 26. 2)

The different yonis of the jeevas are different upadhis; they are not different jeevas. They are made of the three gunas of Sattva, Raja and Tama. So, the first task is to free yourself from these three gunas by using

Gnan-nishtha. This is done by knowing yourself to be separate from the gunas, that you are asanga, and becoming established in your swarup.

What will happen then? Will the indriyas, the antahkarana, and the sansara remain or not?

Yes, it will remain. However, *'gune`shumaayaamaatre`shu'* – it will remain as mere Maya, like watching a magic show! You will see the indriyas, the antahkarana and the sansara – not as a vastu – but like the blueness seen in the sky. *'Avastutah drishyamaane`shu.'* Therefore, while interacting in the sansara, a jeevanmukta purusha does not get bound by the gunas, indriyas, vishays, etc that are perceived. A jeevanmukta purusha knows that none of them actually exist; they are not Satya.

Sangam na kuryaadasatah shishnodaratripaam kvachit,

tasyaanugastamasyandhe` patatatyandhaanugandhavat.

(11. 26. 3)

Never have the sanga of a dushta! Goswami Tulsidasji has said, *shishodara para, janapara traasana',* and, *'shishnodaratrishaam'* – a dushta-purusha us one who is totally engrossed in trying to satisfy his reproductive organ and his stomach. Such people are called *'asajjana'* and *'dushta'.* Avoid such people completely.

'Tasyaanugastamasyandhe` patati' – a person who follow dushta people has to go into dense darkness.

How?

'Andhaanumaandhavat' – if a blind man follows another blind man, he will fall into a ditch along with the leading blind man!

Andhe`naiva neeyamaanaa yathaandhaah.

This episode is given in the Mundaka Upanishad – a blind man was telling other blind men, 'follow me. I know all the pathways.' The man is himself blind! If you follow him, who knows where you will have to go when you leave your shareer!

If you follow a man who is not enlightened, you will fall into a pit in this very life.

- An introduction of Ail, the son of Ila.

Ailah samraadimaam gaathaamagaayata brihachchhrivaah,

urvashee virahaanumuhyannirvinnah shokasamyame`.

(11. 26. 4)

Pururava was an Emperor. He was the son of Ila. Sudyamna went into the Umavan, the forest where Shankarji relaxes with Umaji, and where Rishi-Munis go. At Umaji's behest, Shankarji had ordained that any man who went into the Umavan would become a stree. This is why it was called 'Umavan.'

When Sudyamna went into the Umavan he turned into a stree called Ila. Ila's son was Pururava. *'Brihachchhravaah'* means, he achieved great renown. The region called 'Jhusi' near Prayag, was his Capital. He ruled over the seven continents, and was famous for his brilliance and valor.

Pururava fell deeply in love with Urvashi, an Apasara from Swarga. He was overcome with moha for her. When she left him he suffered terribly,

but later he developed great *nirve`da* – he lost all interest in anything worldly.

When his grief was a little subdued he sang a song describing his experience, and this song is called the 'Ail geet'. Pururava's state of moha is described first.

Tyaktvaaaatmaanam vrajanteem taam nagna unmattavannripah,

vilapannanvagaajjaaye` ghore` tishthe`ti viklavah.

(11. 26. 5)

The story of Pingla comes first, describing her asakti for a man, and then the doshas in a purusha's shareer. The consequences of Pururava's asakti are also described. The result of the Bhikshu's lobha, and his enduring krodha and the way he controlled it, are given in the Bhikshu Geet.

Pururava's condition due to kama is described here. When the naked Urvashi began to go to Swarga, Pururava went out of his mind. He ran, naked, after her, weeping profusely. 'O my wife! O terrible lady! Wait! Wait! Your hriday is terribly hard! Just listen to me!' Pururava called out desperately.

Kaamaantriptoanujushankshullakaanvarshayaamineeh,

na ve`da yaanteernaayaanteerurvashyaakrishtache`tanah.

(11. 26. 6)

Pururava spent years of his life in lowly bhoga, but *'atripta'* – remained unsatisfied. He was not even aware how the years passed, because his consciousness was totally immersed n Urvashi.

- The ‘Nirved Geet’ of the Raja.

The sole ruler of the whole world, Pururava was very handsome, with a superb physique. For bhoga he got – not a maiden of this world, but an Apsara from Swarga. And that too, for many years – again, not years of this world, but years of Swarga which are much longer. And yet, his indriyas remained unsatisfied! No manushya can have greater scope for bhoga! No ordinary manushya can have a Devta’s shareer, like Pururava had. How can any manushya get the kind of bhoga Pururava got? And, by understanding that even Pururava had to ultimately become virakta, the manushyas of this world should become alert, and accept vairagya.

It is in order the explain this that Ail, the son of Ila, sang this song of nirveda.

Ail uvaacha

Aho me` mohavistaara kaamakashmalache`tasah,

de`vyaa griheetakanthasya naayukhandaa ime` smritaah.

(11. 26. 7)

Raja Ail said, ‘O what distress! How can I describe the extent of my moha? My chitta became totally sullied with kama; it was corrupted with lust. This wife of the Devtas, Urvashi, caught me in such a way that I was completely unaware of how many years of my life slipped away frolicking with her.

Naaham ve`daabhinirmukttah sooryo vaabhyuditaamuyaa,

mushito varshapoomaanaam vataahaani gataanyutah.

(11. 27. 8)

Amuyaa mushitah aham – Urvashi stole my mana so thoroughly that I never knew when the sun rose and when it set. I was submerged in bhoga-vilas night and day. Years passed in this way.'

This is the condition of Pururava up to the eighteenth shloka. In these, eight shlokas are about nirveda and remorse.

Aho me` aatmasammoho ye`naatmaa yoshitaam kritah,

kreedaamrigashchakravartee narade`vashikhaamanih.

(11. 27. 9)

'Oh, I, an Emperor, a paragon among the manushyas and Devtas – just see my pitiable state of Atmasammoha! I forgot myself and became like a pet animal for a woman to play with! I got up when she told me to get up, and sat when she told me to sit. I did whatever she said. I danced to her piping. Was that the lakshan of an Emperor? Was that behavior suited to a Devta? What is it worth, to be a toy in the hands of a woman?

Saparichchhadamaatmaanam hitvaa trinamive`shvaram,

yaanteem striyam chaanvagamam nagna unmattavadrudan.

(11. 26. 10)

I remember the day Urvashi left me, this ruler, the Ishwara of this whole world, as though I was not even worth a wisp of grass! She left my entire Kingdom, all my riches and me, as though we were of no value, and I ran after her like a demented man in a state of nakedness! What dignity have I left?

Kutastasyaanubhaavah syaatte`ja eeshatvame`va vaa,

yoanvagachchham striyam yaanteem kharavatpaadataadita.

(11. 26. 11)

What is impressive about my following a woman in this way? I am like a donkey following a female donkey and being kicked by her hind legs!

Kim vidyayaa kim tapasaa kim tyaage`na shrute`na vaa,

kim viviktte`na maune`na streebhiryasya mano hritam.

(11. 26. 12)

What vidya has a man whose mana has been stolen by a stree? What tapasya has he got? What is the use of his doing adhyayan, or taking Sanyas? How will it help him if he lives in seclusion and practices mauna?

Svaarthasyaakovidam dhigmaam moorkham panditamaaninam,

yoahameeshvarataam praapya streebhirgokharavajjitah.

(11. 26. 13)

I am an utter fool! I am ignorant about what is of my benefit, or about the Paramartha. Fie on me! I am an idiot, but I consider myself to be a great Pundit. In spite of being such a great Emperor I fell from my position because of a woman. I am no better than an ox or an ass! What is the difference between me and an animal?

Se`vato varshapoogaan me` urvashyaa adharaasavam,

na tripyatyaatmabhooh kaamo vahniraahutibhiryathaa.

(11. 26. 14)

I spent years savoring the ambrosia of Urvashi's lips, but kama burns unabated in my mana. Like fire, my lust burns ever more strongly when fuelled with more. It is never doused.

Punshchalyaapahritam chittam ko nvanyo mochitum prabhuh,

aatmaaraame`shvaramrite` bhagavantamadyokshajam.

(11. 26. 15)

This *punshchalee* – this loose woman – has looted my chitta. Now, no Devi or Devta can make me free. If there is anyone who has the capacity to free me from the coils of Urvashi it is Bhagwan, who is the Ishwara of my Atma. He is *aghokshaja* – destroyer of papa. I got Urvashi by doing upasana of the Devtas, so no one else, except Bhagwan Himself, can make me free of my moha.'

Who is that Bhagwan?

Aatmaaraame`shvaram – the Rishi-Muharshis who are *aatma-raama* – happy, establishing in the Atma – are Tattvagnani Mahapurushas. They also do Bhagwan's bhajan with great prema. 'Only that Prabhu can free me; there is no one else who has the power to make me free of this bandhan.'

Bodhitasyaapi de`vyaa me` sookttavaakye`na durmate`h,

manogato mahaamoho naapayaatyajitaatmanah.

(11. 26. 16)

Here, Pururava described how a manushya's moha for external things cannot be removed unless the Parameshwara does kripa. The swarup of

His kripa is that a person becomes free of worldly moha. Nobody but the Ishwara can do this.

'I am such a *durmati* – such a fool – that I failed to understand the apt words of Devi Urvashi!' said Pururava. 'Urvashi uttered the mantras of the Vedas to make me understand the reality, but I was so caught and bound by the snares of the indriyas that my moha was not dispelled.'

There is a *sookta* – a hymn – in the Vedas.

Urvashee haa apsaraah pururavasam chakame`,

There was an Apsara called Urvashi who loved Pururava. When his asakti became intense, Pururava told her he could not live without her. The Mantra of the Vedas is what Urvashi said to him.

'Pruravo maa mrithaa maa pratapto maa tvaa vrikaaso ashivaasa ukshan – He Pururava, don't die for my sake. Don't feel dukha for me. These indriyas are like wolves of bad fortune; don't let them devour you. Your wandering thus, naked, in the forest, calling out to me that you are burning for me, and will die without me, can lead to these wolves devouring you. The indriyas are wolves. They consume a manushya. They give amangal.

Na vai strainaani sakhyaani santi saalaavrikaanaam hridayaanye`taah' – Urvashi said, *'*the association of a stree is never permanent. A stree's prema does not endure. Her hriday is very hard and fickle. It gets allured wherever she gets pleasure. And so, Pururava, don't weep for me.'

'This is how Urvashi explained the reality to me, and it is wrong if I say that she is to blame for enticing my mana and trapping me.'

- A Raja's words of vivek.

Kime`tyayaa noapakritam rajjvaa vaa sarpache`tasah,

rajjusvaroopaavidusho yoaham yadajite`ndriyah.

(11. 26. 17)

'At first I thought it was Urvashi who was to blame for captivating me with her charms. Now my buddhi is gradually becoming shuddha. *Kime`tayaa noapakritam* – no; Urvashi did me no disfavor. She tried her best to explain the reality to me. It is not she who ruined me.

Rajjusvaroopaavidushah sarpache`tasah punsasya rajjvaa kim apakritah – can a rope that is mistaken for a snake harm the person who makes the mistake? The rope does nothing; it is the person who makes the wrong assumption. The dosha is of the person who does the kalpana of a snake in the coil of rope.

Thus, the dosha is mine, because I could not control my indriyas. I could not restrain my mana. The fault is not Urvashi's, it's mine. If you say her shareer is delightfully fragrant, her voice is very mellifluous, and her attractiveness trapped me, even that is not correct, because……..'

Kvaayam maleemasah kasyo daurgandhyaadyaatmakoashuchih,

kva gunaah saumanasyaadyaa hyadhyaasoavidyayaa kritah.

(11. 26. 18)

In the episode of Pingla you heard the amount of dirt a purusha's shareer is filled with. This is also mentioned in Rukmini's conversation with Shri Krishna.

It is said here, *'kvaayam maleeyasah kayo* – what is this shareer like?'

This shareer is so dirty that you have to wash your hands after touching anything in it. It may be the dirt in the ears, in the nose, or eyes, excreta, urine, nails or hair. Everything that comes out of the shareer is dirty. All dirt comes out of manushya's shareer. It also comes out of the shareer of other species, but they have no consideration of shuddhi-ashuddhi.

Thus, there is this extremely dirty, foul-smelling shareer that is apavitra, and people say, 'Oh! The eyes look like lotuses! They are absolutely captivating!' Bhartrihari has drawn an excellent word picture of it. It is a pleasure to read.

Samaashlishyatyuchchairghanapishitapindam stanadhiyaa,

mukha laalaaklinnam pibati chashakamaasavamiva,

Ame`dhyakle`daarde` pathi cha ramate` sparsharasiko,

mahaamohaandhaanaam kimiva ramaneeyam na bhavati.

People call saliva the ambrosia of the lips, but it lacks the guna of the *soma-rasa* – the beverage of the Devta. There is no sadguna in it.

Then, what is there in it?

It is an adhyas caused by avidya, like mistaking a rope for a snake! People believe the ugly to be beautiful, a bad smell to be perfume, and a hard object to be soft. They think a cruel person is tender. This is the state of their buddhi.

And – even if it were to be accepted that the shareer is something, who does it belong to? Who is its owner? *'Mamatvamapi kalpitame`va'* – just as the beauty if kalpita – it is imagined – so is the mamata kalpita. People imagine, 'this is my shareer.'

Pitroh kim svam nu bhaaryaayaah svaminoagne`h shvagridhayoh,

kimaatmanah kim suhridaamiti yo naavaseeyate`.

(11. 26. 19)

Let any Judge decide who the shareer belongs to! The father says, 'it is mine. My son would never have been born without me.' A farmer sows the seeds, but when the harvest is reaped, does the grain belong to the farmer who worked on the field, or to the owner of the land? People believe that they have a right over the shareer born of their seed, but the seed of that shareer will, one day, be the cause of another shareer being created. The father said that the shareer belongs to him and the mother says it belongs to her. 'It would never have been born had I not borne it in my womb for nine months!' she says. 'It is I who nurtured it.'

Earlier, mothers used to say, 'my baby has grown up on my milk.' Modern mothers cannot say that, because ayahs are hired to breast-feed their baby.

So then, who does the shareer belong to – the mother or the father or the ayah? Is the shareer the husband's or the wife's? The one who gives the vritti is the Master who rules the Kingdom. He says, 'it belongs to me.' At the end the shareer is offered up to fire. Agni says, 'it is mine.' Dogs on the grounds and vultures in the sky wait eagerly to devour it. 'It is our food,' they say. Who is the owner of food? It is the one who eats it.

Then, someone says, 'no-no! It is mine!'

Why is it yours, my brother?

‘When my shareer’s actions result in paapa-punya, it is I who has to suffer the sukha-dukha that is the fruit. So it belongs to me.’ There are people who say, ‘had I not helped you in your time of need, would you have remained alive? I have a right over your sharer,’ they say. It is impossible to decide who the shareer belongs to.

Tasminkale`vare`ame`dhye` tuchchhanishthe` vishajjate`,

aho subhadram sunasam susmitam cha mukham striyah.

(11. 26. 20)

This is a shareer that is buried in a grave – it is *‘amedgya’* – unfit to be used as a sacrifice in a Yagna the way an animal is sacrificed. And, *‘tuchchhanishtha’* – it will ultimately be eaten by worms, animals or birds, and come out as their excreta. If burnt in fire it will become ashes. Ultimately, the shareer goes to a very bad place; and yet people fondly say, ‘this is mine – mine – mine.’

Not sanga, but *visanga* – meaning, bad association. *‘Sajjate`* - indicates sanga, and *‘visajjate`’* indicates visanga. People do visanga and then say, *‘aho subhadra, susmitam cha mukham striyah* – my brother, if I see her face I feel happy all day long!’

Why?

‘Subhadram – her face gives kalyan! So, do darshan of the face that gives kalyan. Her nose is so beautiful that it puts the beak of a parrot to shame! *Susmitam cha* – her smile is enchanting! Oh – how beautiful she is!’

And, what is it, actually?

Vangmaansarudhirasnaayume`domajjaasthisanhatau,

vinmootrapooye` ramataam krimeenaam kiyasantaram.

(11. 26. 21)

It is skin, flesh, blood, muscle, fat, bone marrow and bone – all tied up in a bundle, with the bones arranges in such a way that enables the person to move.

When I was a child I watched puppet shows. 'This is Hukum Miya. His wife is angry with him, and he is cajoling her.' The man narrated a story and made the puppets dance. Narayana! What difference is there between the manushya who takes pleasure in the shareer, and the worms who take pleasure in excreta, urine and puss? There is no difference!

Athaapi nopasajje`ta streeshu straine`shu chaarthavit,

vishaye`ndrisanyogaanmanah kshubhyati naanyathaa.

(11. 26. 22)

If you have this viewpoint you will find the form appears extremely disgusting. If someone were to take out the intestines and wear them round his neck, you won't want to look at him! This is how the *vibhatsa-rasa* – the emotion of disgust – was created. The substances in the shareer are covered by the skin, but they are very dirty. A manushya who wants to obtain the Ishwara – the real Paramartha, his kalyan – should never have asakti for a person of the opposite sex, or with people who are engrosses in sensual pleasures. It is good if men and women live separately.

Why?
Because when vishays and indriyas come into contact with each other –

when the eyes of a man meet the eyes of a woman, when skin touches skin, ears hear the sound of the other's voice, and the same vishays are seen repeatedly in the sansara, there is a *kshobha* – an agitation – in the mana, which is much less if avoided by the two groups living separately.

Someone will say, 'but the mana does chintan of the same vishays when we go and live in solitude.'

The answer to this is:

Adrishtaadashrutaadbhaavaanna bhaava upajaayate`,

asamprayujjatah praanaan shaamyati stimitam manah.

(11. 26. 23)

A person who has neither seen nor heard will not feel attracted by the unseen and unheard of vishays. So, if you avoid the sanga that is harmful, right from your young age, kama-vikar will not come into your mana. When a person does not use his indriyas for vishays, his mana becomes shanta; and, it remains shanta!

At the end, Pururava took a decision.

Tasmaatsango na kartavyah streeshu straine`shu che`ndriyaih,

vidushaam chaapyavishrabdhah shadvargah kimu maadrishaam.

(11. 26. 24)

'The sanga of women, and men infatuated with women, should never be indulged. Bad sanga should be completely given up.'

Why, my brother? If people are educated, they will surely protect themselves.

'Vidushaam chaapyavishrabdhah shadvargah kimu maadrishaam' – these *shadvarga* – kama, krodha, lobha, moha, mada and matsarya – are dangerous for everyone, even the very learned. How can an ordinary sansari manushya hope to be safe from them?

- Conclusion: *Santo sangasya bhe`shajam* – the remedy is the sanga of a Sant.

Shreebhagavaanuvaacha

E`vam pragaayannripade`vade`vah sa urvasheelokamatho vihaaya,

aatmaanamaatmanyavagamya maam vai upaaramajgnaanavidhootamohah.

(11. 26. 25)

Bhagwan Shri Krishna told Uddhavaji that Pururava was an outstanding figure among both Rajas and Devtas. When he began to sing in this way in the land of the Devtas, vairagya came into his mana. He left Urvashi's loka and, *'aatmaanam aatmani avagamya'* – he obtained the Gnan that the Paramatma abides in his hriday.

Here, the talk about women is because a woman is the biggest attraction in the sansara. Both gold and women – *sonaa* and *stree* – are avidya. When Bhagwan Shri Krishna came to Gokul, Putana was the first obstacle to appear. In Bhagwan Ramachandra's leela, the first obstacle was Tadaka. Therefore, this has been said keeping in mind that women are the greatest cause of asakti in this world.

Pururava now recognized that his Self was in his hriday.

Who is our own Self?

Bhagwan Shri Krishna said, *'maam vai. Aatmaanam maam, maam aatmaanam* – I am what the Atma is and the Atma is what I am.' This is how Pururava knew his Self in his hriday. This is called, *'aatmani aatmaanam maam avagamya'* – which means, to know the *'maam'* – the Tat-pada – in our own hriday as indicated by our 'Aham'.

What happened after that?

'Gnaanavidhoota mohah' – this Gnan removed Raja Pururava's moha. He became mukta when his agnan was removed. He no longer identified with his shareer; he became free of the sansara. When he got vairagya, and his agnan was removed, he got Atmagnan and got Moksha. He was the Emperor of all lands, handsome, well-built and famous, and he got Urvashi for bhoga – even so, Pururava got Mukti only when vairagya arose in him, when he became free from kusanga, when he got Atmagnan, and when agnan was removed. Only then did he get kalyan.

Bhagwan Shri Krishna is explaining the quintessence of this episode to Uddhavaji.

Tato dasangamutsrijya satsu sajje`ta buddhimaan,

santa e`tasya chhindanti manovyaasangamukttibhih.

11. 26. 26)

'This is why a wise person should give up the sanga of the dushta, and associate with the Satpurusha,' He said.

The fact is that there is nobody who does not think that he is wise. 'My brains and the other's wealth' is never less! Nobody believes that the wealth of other people is less, or that his intelligence quotient is less! Everyone thinks he is clever. However, who actually has buddhi?

The greatest buddhi of a highly intelligent person – and the greatest wisdom of a *maneeshee* (thinker) – is to obtain the *amara vastu* – that, which is eternal, through this mortal shareer. This jeeva should obtain Shiva! This parichhina should obtain the poorna. To bring the advaita out of the dvaita is to have buddhi!

How can this be achieved?

Bhagwan said, '*dusangamutsrijya satsu sajje`t* – give up kusanga – the association that leads you to the trap of vishays. Have asakti for the Satpurushas.'

Somebody said, 'all right. I am giving up asakti.'

As if he has control over asakti! Asakti cannot be given up by merely declaring you will give it up! Asakti is an *anaadee roga* – a disease that has existed since time immemorial. It needs to be treated systematically if it is to be removed.

The first step is to give up asakti for adhrama and attach it to Dharma. Give up asakti for the wrong kind of people and attach it to the people who are filled with goodness. Let go of dusanga and bring Satsang into your jeevan.

What will happen when Satsang comes into the jeevan?

The Satsang will be an effective treatment for asakti. *'Santa e`tasya chhindanti manovyaasangamukttibhih'* – the Sants cut away the effect of *vyaasanga* – bad association – through their vani, through the things they tell us, and the explanations they give. This removes the bad sanskaras in the mana of a manushya, and the person is freed from drinking the poison that the people in the sansara drink.

Santoanape`kshaa machchitaah prashaantaah samadarshinah,

nirmamaa nirahankaaraa nirdvandvaa nishparigrahaah.

(11. 26. 27)

Bhagwan now wants to explain how Satsang is even better than going to a tirtha, doing a Devta's darshan, and doing puja.

Why?

'Santoanape`kshaa machchittaah' – a Sant is one who is always united with the Sat.

There are Sants and there are Mahants, meaning heads of Mutts. A Mahanta is one who accepts *mahattaa* – importance – with a high throne, a ceremonial umbrella, and makes it plain that he is greater than others. He is conscious of his own importance, position and greatness. Thus, a person who takes Sattvaguna into himself and displays his greatness is a Mahanta, or a Mandaleshwara.

And who is a Sant?

A Sant is one who does not accept any superimposed attribute. His greatness does not depend on his gunas, or his actions, or his shareer, or his Sect. The greatest of all is the Sat-Brahman. A person who has attained identification with the Brahman is a Sant. He neither believes, nor knows, himself to be any other than the Brahman.

There is a category of Sant of the Brahman, and one of the Ishwara. A Sant of poorna category is *nirvishe`sha* – without distinctive attributes. He never says, 'I am greater than you.' He mingles with everybody with complete benevolence. The Ishwara category Sant accepts many kinds

of power, and is *adheeshvara* – a supreme lord, Mahant, or Mandaleshwara.

Bhagwan Shri Krishna has given eight lakshans of Sants.

Who is a Sant?

'Anape`ksha' – he has no desire.

Earlier, people had shraddha for Mahatmas who had tyaga and renounced the world. Then bhaktas began to do seva of such Mahatmas, and in doing this, they tried to destroy the very gunas because of which they felt shraddha!

Have you understood the point?

For instance, somebody observed, 'this Mahatma is a great tyagi,' and felt great shraddha for him. He began to take offerings to the Mahatma. The Mahatma no longer remained a tyagi. That means such people unwittingly cut away at the very qualities that create shraddha in them.

There was a Sant at Kashi for whom a Raja developed great shraddha. He bought a house on Dashasvamedha Ghat for the Mahatma to stay in. This is a true story. The house is still there.

Offering began to pour in. A lot of good work was started at the house, including a school and a *sadaavrata* – meaning, free distribution of food – a clinic, etc. They began to do a lot of seva for the needy.

The Raja came to the house one day. 'Maharaj', he asked the Sant, 'who is called a Sant?'

It was in the mind of the Raja that a tyagi is a Sant, and that this Mahatma was no longer a Sant since he accepted the use of possessions and comforts.

The Sant called out, 'is anybody there?' A servant came. 'Catch this Raja by the ear and throw him out', said the Mahatma. It was evening. The Raja was shown out and the doors shut for the night. The Raja sat there the whole night with folded hands. When the doors were opened in the morning he was taken to the Sant.

'Look,' said the Sant. 'A Sant is one who thinks nothing of even a Raja like you. A person who has no apeksha, needs or desires is called a Sant.'

Why does a Sant have no apeksha from anyone?

Bhagwan explained, *'machchittaah* – because his chitta is focused only on Me.'

There was a Raja who did a lot of seva of a Sant, providing him with every amenity. One day he asked the Sant, 'Maharaj, what is the difference between you and me?'

The Mahatma said, 'what bheda is there, my brother? It is all abheda. There is no difference. Come; let us go for a walk.' They set off together. After they had walked some five miles or so, the Raja said, 'what is in your mind, Maharaj?'

'It is in my mind to go to Badrinath,' said the Sant. 'Come, let us both go.'

'Maharaj, how can I go? I have to look after my Kingdom!'

'Oh, let the Kingdom be – what is there in it? Look, I am leaving the Kingdom; why don't you come with me?'

The Raja folded his hands.

‘All right,’ said the Sant. ‘You stay and look after your Kingdom. I am leaving.’

Thus, *anape`ksha* means, a Sant is one who cannot be bound by considerations of any Raja, aristocrat, wealth, comfort, etc.

Why is a Sant anapeksha?

It is because *‘machchittah’* – *‘mayi chittaih te`shaam’* – a Sant’s mana is attached to Bhagwan. A person whose mana is attached to the Ishwara doesn’t bother about the things of the sansara.

But how did the Sant’s mana get attached to Bhagwan?

There was a Sant at Vrindavan. Once, his bhaktas got together and suggested to him, ‘Maharaj, we want to take you to Kashmir; you will love the beauty of that place!’ The Sant said, ‘when I shut my eyes and see, I see such divine mountains, lakes, trees, flowers, Devtas and other scenes in a realm so divine that nothing in this world can compare with it. If you can show me anything better in Kashmir, I am prepared to go with you; else, let me stay at Vrindavan. I live here happy and at peace, and do my bhajan. What is the need to go to Kashmir?’ The Sant’s mana was attached to Bhagwan.

How did his mana become attached to Bhagwan?

‘Prashaantah’ – there was no manorajya – no flights of fancy – in the mana of the Mahatma. Bhagwan manifests in the hriday of a person who sits in peace. When a person’s mana wanders here and there in the sansara, the person will not be at peace, and Bhagwan won’t manifest. People bother about small things as long as they don’t get the big thing.

How can shanti come into the mana?

'Samadarshinah' – see Rama – the Paramatma – who is one in all, then shanti will come into your mana. Death is what birth is. What is in illness is also in Yoga. What is in union is also in parting. What is in the poor is also in the rich. What is in vikshep is also in Samadhi. When the drishti goes to the sama-vastu – that, which is the same in all – then, shanti comes on its own.

How will the drishti go to the sama-vastu?

'Nirmamaah' – this *'mama-mama'* – meaning, 'mine-mine' – is the cause of dukha. A person in whom there is no mamata – no attachment to any as being 'mine', is nirmama.

A person will always have *vishamataa* – lack of equanimity – in his chitta if he is afraid of losing anything he considers is his, or has a desire to obtain something that belongs to another. It is only when the mamata is removed that he can overcome vishamata and obtain sama-drishti. Only then can he see all with equal and impartial goodwill.

When does mamata reduce?

'Nirahankaraa – when there is no ahankara, no identification with the shareer, or anything worldly.

How is ahankara removed?

Ahankara is removed when a person becomes free of all *dvandva* – dualities and conflicts – like papa-punya, sukha-dukha etc.

How can a person become free of the dvandvas?

When a person stops parigraha. Stop accumulating and hoarding things you don't need. Let go of dvandva, ahankara, and mamata. When a person becomes free of these he becomes samadarshi, shanta, Bhagavad-parayana, and nirapeksha. Such a person is a Mahapurusha, and is called a Sant.

Te`shu nityam mahaabhaaga mahaabhaage`shu matkathaah,

sambhavanti hitaa nrinaam jushataam prapunantyadham.

(11. 26. 28)

'He Mahabhaga Uddhava – your bhagya is very good – you are very fortunate.' These Sant purushas have a *pe`hchaana* – a characteristic by which you can recognize them. They, themselves, are *bhaagyavaana* – their *bhaagya* –good fortune – is great; they are never short of food, clothes, etc. In fact, others eat because of their bhagya, therefore, they are mahabhagya. They distribute even their prarabdha.

What is the pehchan by which we can recognize a Sant-purusha?

Bhagwan Shri Krishna said, '*nityam matkathaah sambhavanti* – My katha is always with them.'

And what is this katha like?

Bhagwan's katha bestows benefits, because it frees those who listen to it from the asakti of the sansara. A person who listens to Bhagwan's incredibly sweet katha becomes engrossed in it. His mana is diverted from the matters of the sansara, to Bhagwan, and asakti is removed.

And, *'nrinaam jushataam prapunantyagham'* – it is the best way to remove papa from the jeevan. This is why Sants have no interest in talks of politics, bhoga, or any other worldly matter.

How can shanti come into the chitta when people continue to criticize one another? Don't talk about yourself; talk about the Ishwara. Talking about the Ishwara makes the antahkarana shuddha. Vishamata is removed, raga-dvesha are removed, all worldly attachments and bondages are removed. Mukti arises in the hriday. This is the reason why the lakshan of a Sant is, that when you go to a Sant, prema for the Ishwara will arise in you and prema for the sansara will gradually be removed.

Taa ye` shrinvanti gaayanti hyanumodanti chaadritaah,

matparaah shraddadhaanaashcha bhaktim vindati te` mayi.

(11. 26. 29)

Go to the Sants and listen to Bhagwan's katha. Sing – and if you don't sing, give encouragement to others by praising their katha. Have reverence for the katha; understand that it is something excellent. Tell people, 'It is my bad luck that I can't go to the katha, but you must go if you can! Don't miss it! Awaken your good fortune by going to the katha.' This is how Bhagwan's katha should be respected and encouraged.

'Matparaah shraddadhaanaashcha'- do shraddha, become bhagavad-parayana. A person who does this gets Bhagwan's bhakti.

What happens when a person gets bhakti?

A person who gets Bhagwan's bhakti gets everything!

Bhakttim labdhavatah saadhoh kimanyadavashishyate`,

mayyanantagune` brahmanyaanandaanubhavaatmani.

(11. 2.6 30)

When Bhakti Maharani comes and establishes herself in the hriday of a sadhak, there is nothing remains unattained for him. He gets everything, because there is a vishay of bhakti.

With whom is there a vishay for bhakti; bhakti for whom?

People say, 'this person does a lot of seva these days.'

Whose seva does he do?

'He thinks of the one all the time.'

Who does he think of?

'His mana is filled with prema?'

Who is the prema for?

If there is prema, it has to be for someone, isn't it? If seva is done it will have to be serving someone. If a person remembers, he will remember someone.

And what will happen if you mix the seva, smriti and preeti in one?

This is called 'bhakti'.

Your prema should be for Bhagwan, your thoughts should be of Bhagwan, and your seva should be His seva.

When this bhakti of the anand-swarup, anubhav-swarup Paramatma comes into a person's jeevan, he is *mahaana* – he is great! He is a

Mahatma, and he has no further *karttavya* – the Shastras do not ordain any duties for such a Mahatma. That means, the person becomes *krita-kritya* – he has fulfilled his purpose in life, because his preeti, his thoughts and his actions are all focused on Bhagwan.

Yathopashrayamaanasya bhagavantam vibhaavasum,

sheetam bhayam tamoapye`ti saadhoonsamse`vatastathaa.

(11. 26. 31)

What happens when someone takes the ashray of Agni Devta? *'Sheetam bhayam tamoapyate`'* – the cold goes away, fear goes away, and darkness goes away. Sadhus light a small fire when they stay in a jungle. It is said that a bear can see a small fire from one mile away. Wild animals, snakes etc fear fire and stay away from it. The fire keeps a Sadhu safe from dangerous creatures, protects him from the cold and gives him light. This is the fala of fire.

By the same token, do seva of Sants.

What will that remove?

It will remove the terrible jadata and bhaya that the manushya is troubled with. People are afraid of Narak, of papa; of Swarga and punya. All these are within the fist of the Sadhus. A true Sadhu can pick up a pinch of ash and give it to you – you will lose your fear of Swarga, Narak, and rebirth. For a Sant this is as easy as snapping his fingers.

I was about sixteen or so when I went to one Sadhu. He told me, 'Punditji, what do you want in this sansara? Go, earn money, and enjoy whatever your mana desires. Regarding making you free of the sansara, the day you come and tell me "I am ready to leave the sansara" I will snap my

fingers and all your worldly bondage will be cut away. Go now. Do whatever bhoga you want. I will make you free when you are ready for it.'

Thus, the Sants will free you from the jadata, bhaya and Tama. 'Tama' means jadata, and the cause of bhaya is agnan. When you associate with Sadhus your agnan will be dispelled.

Nimajjyonmajjataam ghore` bhavaabdhau paramaayanam,

santo brahmavidah shaantaa naurdridhe`vaapsu majjataam.

(11. 26. 32)

People submerge and float in this awesome sansara. There are times when they feel light and buoyant, and at times they feel so weighed down that they fear they will sink. They rise up and sink any number of times in a day! What happens when they do Sant-seva?

People who do Sant-seva get support by which they no longer sink and rise because of worldly happenings. They become emotionally stable and steady. The Sants who know the Brahman are like a huge rescue ship for people who are drowning in the deep waters of the sansara. They are the supreme refuge that enables a manushya to cross over the sea of this sansara.

Annam hi praaninaam praana aartaanaam sharanam tvaham,

dharmo vittam nrinaam pre`tya santoarvaag bibhyatoaranam.

(11. 26. 33)

What gives life to a living being?

It is *anna* – food. No creature can live without food.

And, who is the *sharana* – the refuge – of the dukhi in this sansara?

It is the Ishwara! There is no other support for the dukhi beings of this sansara.

'Dharmo vittam nrinaam pre`tya' – which is the currency that is possible for you to use when you die and go to another realm? Will a money order or a Bank check be of any use there? Will any Bank of this earth give you currency in paraloka? It is only the currency of Dharma that be accepted there.

If there is prana for the people of this sansara who are troubled by fear, it is the Sants, not anna. The Sant is their sharan, their wealth, and the only dependable support they have.

Santo dishanti chakshoonshi bahirarkah samutthitah,

de`vataa baandhavaah santah santa aatmaahame`va cha.

(11. 26. 34)

Bhagwan Shri Krishna asked, 'how much light does the sun give when it rises, Uddhava? This effulgence of the Ishwara comes every day. It enables to see everything. It makes us eyes the eyes that see. Of what use are eyes if there is no light? The sun enables the outer eyes to see. It is the sansara we see with our external eyes.

The Sants also give eyes – not once, but many times. The Ishwara is seen by the eyes given by the Sants. The vishays of the sansara are seen by the eyes given by the sun, and the darshan of the Ishwara is obtained by the eyes given by the Sants.'

In fact, if anyone is worthy of worship at all, it is the Sants. And, if it is at all possible to see your pratyaksha Atma – a visible Atma – anywhere, it is the Sant! If you have a desire to get a darshan of the Parameshwara, it is Shri Krishna Himself, in the form of the Sant!

Vaitase`nastatoapye`vamurvashyaa lokanisprihah,

muktasango maheeme`taamaatmaaraamashchachaara ha.

(11. 26. 35)

Bhagwan Shri Krishna continued, 'this is why Pururava, the son of Ila, left the realm of Urvashi. And when he did Satsang, he became mukta-sanga – he became free of the influence of Ila's association. He became Atmarama, established in his swarup. He wandered, free of care, and savored the amazing sukha of jeevanmukti.'

Thus, this twenty sixth chapter of the eleventh canto is concluded.

Chapter Twenty seven.

- Kriya-Yoga: the ritual of Bhagwan's puja.

The twenty seventh chapter of the Shrimad Bhagwat describes Kriya-Yoga.

What is the purpose of Kriya-Yoga?

We are manushyas with a shareer made of substances like earth, water, fire, air, space, etc, and some kriyas happen in the shareer.

If we want to please somebody we have to do some seva of that person, serve him in some way. We have to give him something or do some work he wants done. That means, either we do seva with the shareer, or give money, food, clothes etc, or help them in some other way. No seva is done by the shareer without giving some object, or rendering some service to the person you wish to please. In work you can include saying soothing words that please. No seva is done in this sansara without giving something.

A person who identifies with his body has *de`ha-abhimaana*. He feels, 'I am the deha.' Some people are pleased when they get something, some are pleased when offered food, flowers, fruit or money, and some when somebody presses their feet. This is the nature of the manushya. If a manushya does not give anything to Bhagwan, doesn't do anything to serve please Bhagwan, or speak anything to praise Bhagwan, he will not have the satisfaction of having done something for Bhagwan.

It is a psychological fact that if such a dehabhimani purusha sits with his eyes closed, imagining he is doing an elaborate puja of Bhagwan, the feeling of satisfaction will never come into his mana. Therefore, a

manushya should do Kriya-Yoga. Kriya-Yoga can be done by offering fruit, flowers, etc in Bhagwan's puja, and also by doing japa and Bhagwan's stutis, and by some physical work. These three are done in Kriya-Yoga.

Doing some karma induces a change in the mana. When a person does some good deed he gets a feeling of sukha. He feels satisfaction when he gives a few coins to a poor man. In the same way, dong Bhagwan's puja also creates a feeling of happiness in the mana.

The first point is that Kriya-Yoga is *'sadyah chittaprasaadakah'* – it makes the mana nirmal at once. The second point is that Dharma is created by Kriya-Yoga. If Dharma is created you can get whatever you want from Bhagwan. The third point is that as long as your mana is filled with raaga-dvesha it is self-delusion to think that you are asanga and free of any sankalpa. As long as you have raaga you will think of people you are fond of, and as long as you have dvesha thoughts of people you hate will come into your mind. To remove raaga-dvesha from your mana it is essential to fill your mana with something permanent, and this cannot be achieved without doing Bhagwan's puja.

Therefore, it is necessary to do Bhagwan's puja. *'Iti krishnaarchanam bhadramanusmrityaanuprichchhati'* – Shri Krishna's puja gives param kalyan.

Keeping this in mind, Uddhavaji asked Shri Krishna a question at the very start of this chapter. Now, if I talk about murti-puja in detail it will become a very long lecture, but Murti-puja is the very foundation of the Sanatana Dharma.

To accept the Ishwara as the upadan of the world is the special principle of the Vedic Dharma. In this, the Ishwara is accepted not only as the

potter who creates the world, but also as the matter of which the world is made. It is the Paramatma Himself, who is perceived in the form of the Vishwa-prapanch! Therefore, wherever you have the bhava that this is Bhagwan, your seva will become Bhagwan's puja.

Whether it is a murti made of stone, water, fire, air or space, or the mana or the buddhi, or your Self or any other, makes no difference. If you have the faith, 'this is Bhagwan', it becomes Bhagwan's puja. And, your hriday becomes shuddha when you do Bhagwan's puja.

People have no hesitation in doing seva-puja of the deha of a brother and friends, wife, son, and others; but they find it embarrassing to do Bhagwan's puja. This is what is called a matter of shame. People don't feel diffident about abusing others. I know people who use bad language at their servants and children and others outside the home. Yet, they don't take Bhagwan's name. They indulge in bhoga-vilas, eat and sleep, and do all kinds of worldly activities. But when it comes to doing puja they say, 'there is no need.' One can only pity people with such a buddhi.

Let us do some vichar on the question Uddhavaji asked.

Uddhava uvaacha

Kriyaayogam samaachakshva bhavadaaraadhanam prabho,

yasmaattvaam ye` yathaarchanti saatvataah saatvatarshabha.

(11. 27. 1)

'Saatvatah e`va rishabhah kriyaa yasya sa saatvatarshabhah. He Krishna! Bhaktas have prema for You, and You have prema for them.'

Bhaktas do Bhagwan's bhajan, but whose bhajan does Bhagwan do?

Bhagwan does bhajan of His bhaktas! That is where the equality is revealed.

'Ye yathaa maam prapadyante` taanstathaiva bhajaamyamjam (Gita 4. 11) – He Arjuna! I do bhajan of My bhakta in the way he does bhajan of Me.'

'He Beloved of Your bhaktas and lover of Your bhaktas! Please give me the upadesh of Kriya-Yoga. Please explain how the kriya, which is Your aradhana, gets attached to You.'

You do puja of the murti and the worship is of Bhagwan! How can that be?

The answer to this is, *'prabho' – prabhavati iti prabhu* - the one who has become everything is called 'Prabhu'.

What do people say when a small child walks holding his father's finger? They say, 'he is holding his father.' The Ishwara is in all forms. The puja of even one place becomes His puja if done with the feeling, 'I am doing Bhagwan's puja.' The murti you worship is not outside the swarup of the Ishwara.

The second point is that even if the Ishwara is far away, He is very powerful. His arms are so long that He will take the flower, fruit, or leaf that you offer here to Him.

Patram pushpam falam toyam yo me` bhaktyaa prayachchhati,

tadaham bhakttyupahritam ashnaami prayataatmanah.

(Gita 9. 26)

(When a bhakta makes an offering of even a leaf, flower, fruit or water etc to Me with love, I accept it in a saguna form.)

Thus, *'yasmaat tvaam ye` yathaa archanti* – whichever murti puja is done of, with whichever feeling of relationship, and whichever *adhikarana* – base – and in whichever way, using whatever materials, in any manner Your bhakta does puja – please explain how it comes to You.'

Then Uddhavaji elaborated a little on this question.

E`tadvadanti munayo muhurnishre`yasam nrinaam,

naarado bhagavaan vyaasa aachaaryoangirasah sutah.

(11. 27. 2)

'The great Munis reiterate this again and again! Those who say this are great Rishi-Munis, great Mahatmas. They have said this not once, but any number of times!'

What do they say?

'Nishre`yasam nrinaam' – this is what a manushya who wants kalyan should do. Uddhavaji took the names of some of the Mahatmas who had said this – bhagavan Narad, bhagavan Vyasa, and Brihaspati, the son of Angira. 'They all say that a manushya should do Bhagwan's aradhana to get kalyan.'

'E`sha nishkantakah panthtah – this path is free of thorns.'

Why is that?

Because, *'yatra sampoojyate` harih* – this is the marg on which Bhagwan's puja is done.'

To tell you the truth, the path on which Bhagwan's puja is not done is a *ku-maarga* – a bad path – because a manushya's nature is such that he can't live without the feeling that there is someone who is greater than he is.

There is a Seth who gives very impressive lectures. He does not consider any Sadhu to be his superior in any way. Yet, when a Seth who is richer than him goes to his house, he waits at the gate to welcome him, and shows great respect. He is a wealthier Seth, isn't he?! He never goes to the gate to welcome a Sadhu! Isn't that surprising? Thus, he does feel someone to be his superior after all. If you don't consider Bhagwan to greater than you, you will have to consider some worldly person to be greater.

People say, 'I do not consider Rama-Krishna to be the Ishwara. I don't look up to them.' Such people will look up to Ministers. They will garland a Minister and fold their hands respectfully in greeting. There is a need in people to have reverence for someone, to do puja and garland someone. So, instead of doing puja of someone or another, it is of greater benefit to do puja of the Ishwara. What better way can there be, to make the hriday pavitra? All selfish interests are connected to the sansara; there is no selfish interest with Bhagwan!

This is why the Mahatmas have said that if you want to do puja, do Bhagwan's puja.

Nisritam te` mukhaambhojaadyadaaha bhagavaanajah,

putre`bhyo bhrigumukhye`bhyo de`vyai cha bhagavan bhavah.

(11. 27. 3)

‘This method of puja is not given by any other – it is You, Yourself, who have given it. If there is someone I want to please, and that person tells me himself what I can do to please him, what better way can there be for my pleasing him successfully?

This point has come from Your lotus-like lips, Prabhu! Brahma told it to Bhrigu and his other sons, and Bhagwan Shankar told it to Devi Parvatiji, about how puja should be done in a murti.’

One point is that doing puja this way is easy. Secondly, it gives the immediate benefit of making the antahkarana shuddha. Thirdly the raaga-dvesha of the sansara is removed. Sadguna come into the jeevan of the person who does Kriya-Yoga; and fourthly, this has been reiterated by the great Mahapurushas, Bhagwan Shankar, and Brahmaji.

Now, Bhagwan tells Uddhavaji who are the adhikari of this Kriya-Yoga.

E`tadvai sarvavarnaanaamaashramaanaam cha sammatam,

shre`yasaamuttamam manye` streeshoodraanaam cha maanada.

(11. 27. 4)

Only a Brahmin is an adhikari for doing the Brihaspati Sava. Only a Kshatriya is an adhikari for doing the Rajasuya Yagna. The Kriya-Yoga, however, can be done by any person of any Varna or Ashram. There is no rule that only a Grihastha can do Kriya-Yoga, but a Sanyasi can’t; or the reverse. Everybody should do Bhagwan’s puja.

There was an unfounded belief among Vaishnavas that a Sanyasi doesn’t do Bhagwan’s puja, or eat Bhagwan’s prasad. When Karpatriji first came to Vrindavan posters were put up saying that he insults Bhagwan by not taking His prasad. Karpatriji laughed when he saw them. ‘My brother,

give me a chance to eat Bhagwan's prasad!' he said. 'Invite me to take prasad!'

One Vaishnava invited Karpatriji. He placed the thali of food before Bhagwan in front of Karpatriji, and then placed the same thali before Karpatriji. Karpatriji ate the food with great prema. The assumption of the Vaishnavas was shown to be false.

Once, when Karpatriji was at Kashi a rumour was spread that those who have nishtha for the nirguna Brahman don't do Bhagwan's puja. Karpatriji was doing puja of his Saligram and Narmadeshwara one day, when a group of Dandi Swamis came to meet him. 'Oh, Swamiji! You have nishtha for the nirguna Brahman, and you are doing puja of murtis?' they asked.

Swamiji began to laugh. 'Had you asked me why I travel in an air plane, get involved in politics, and involve myself in worldly turmoil I would have felt some pleasure in explaining my actions to you,' he said. 'I would have understood that you want me to remain a virakta Mahatma. I would have felt that this is a great kripa on your part! However, you are criticizing my doing Bhagwan's puja! Sita-Rama! Sita-Rama!'

So, you should never let go of that, which takes your mana away from the sansara, towards Bhagwan; which is a sadhan for your jeevan, a source of strength, an ashray.

'Shre`yasaamuttamam manye` streeshoodraanam cha maanada' – whichever Ashram or group a person may belong to – whether a Dandi Swami, Paramhansa, or an udaasi who is disinclined to bother about anything worldly – whether he has a Yagnopaveeta or has given it up –

this is a path that leads to the greatest kalyan. Doing Bhagwan's puja is the best marg even for women and Shudras.

E`tadkamalapatraaksha karmabandhavimochanam,

bhakttaaya chaanurakttaaya broohi vishve`shvare`shvara.

(11. 27. 5)

'He lotus-eyed Shri Krishna!'

Uddhavaji is Shri Krishna's companion, and he knows the effect of His eyes. Once a person sees them he remains entangled in them!

'He kamal-nayan! This method of puja – *karmabandhavimochanam* – frees a person whose karmas have entangled him in the sansara. He Vishveshvara.....'

Vishveshwara means the Ishwara of even the Ishwaras Brahma, Vishnu and Mahesh.

'Please tell me about this Kriya-Yoga,' said Uddhavaji.

Why should this be told to Uddhavaji?

'Bhaktaaya chaanurakttaaya – I am Your bhakta, 'said Uddhavaji, 'and I also have anurag for You.'

There are people who are bhaktas, but they are not *anurakta* – they are not devoted to Bhagwan; and there are people who have anurag but they are not bhaktas. Bhakti is prema combined with seva, and anurag is prema combined with Gnan. Uddhavaji has both. He is Shri Krishna's premi as well as His sevak.

Shreebhagavaanuvaacha

Na hyantoanantapaarasya karmakaandasya choddhava,

samkshiptam varnayishyaami yathaavadanupoorvashah.

(11. 27. 6)

Bhagwan Shri Krishna said, 'He Uddhava! There is no limit to the ways in which Bhagwan's puja can be done.' This means that the Shastras contain extensive methods for doing Bhagwan's puja. 'However, I will tell you about the sequence of puja in brief,' said Bhagwan.

Vaidikastaantriko mishra iti me` vividho makhah,

trayaaneemeepsite`naiva vidhinaa maam samarchaye`t.

(11. 27. 7)

'There are three methods for doing Bhagwan's puja. One is the method of the Vedas, the second is the method of the Tantras, and the third is a combination of these two. In the Vedic vidhi, *sahasraseershaa purusha sahasraaksha sahasrapaada* – the Purusha Sukta is used. The Tantra vidhi has many methods, and a third is a combination of these two.'

For example, there is the vidhi of the Puranas. The Narayana Mantra of eight syllables, called the *ashtaakshara naaraayana mantra* is also Vedic. It is discussed in the Mahanarayana Upanishad. So, when a person starts to do a puja the vidhi is not the same as the vidhi of the Tantric puja; both methods are mixed in it. You should do Bhagwan's puja by any of these three methods you feel like using.

Bhagwan likes all kinds of food and all types of clothes.

Yadaa svanigame`nokttam dvijatvam praaptaya purushah,

yathaa yaje`ta maam bhaktyaa shraddhayaa tannibodha me`.

(11.27. 8)

Bhagwan told Uddhavaji, 'the people who the Vedas ordain are the Brahmins, Kshatriyas and Vaishyas, who are given the Vedic sanskaras like the Yagnopaveeta etc. I will explain how they should do My aradhana with shraddha and bhakti, Uddhava. Understand this from Me.

Aachaaryaam sthandile`anauvaa soorye` vaapsuhridi dvije`,

dravye`na bhakttiyukttoarche`t svagurum maamamaayayaa.

(11. 27. 9)

Whether you do My puja in a murti or a *ve`dee* where oblations are offered in the agni, or in the Surya or jala, in the hriday, or in a Brahmin – do My puja with some vastu. A manushya cannot live without food; he does not feel satisfied until he eats. Imagining that you have eaten will not make you feel satisfied. You need to eat food to feel satisfaction. As long as this is the state of your mana, you won't feel satisfaction unless you offer bhoga to Thakurji. You will have to give Him solid food.'

Two streams, of the Gangaji and the Saryuji, flow parallel in one place, with a strip of land in between. The land is extremely fertile, but a very strong breeze blows constantly. Even the wealthy people who live there don't build proper houses; they live in sheds, because the land is flooded during the monsoon. They usually eat sattu because the strong wind makes it a very risky to light a fire to cook food. They make sattu and store it, and that is their staple diet.

One day, some boys were playing. ‘Let us pretend we are eating sattu,’ said one. Another boy, rather smarter, said, ‘if we are to pretend, why eat sattu – why not laddo?’

My brother, make your mana shuddha and shanta. You should have shraddha as well as bhakti. Let your shraddha and bhakti be solid, not imagined! It should not be a temporary emotion. This bhava is fulfilled when you give some vastu and do some work, for Bhagwan.

‘Arche`t svagurum maamamaayayaa – do you Guru’s puja first, because it is thanks to him that you have gained some knowledge about Bhagwan. He gave you the mantra that is right for you, and told you the method of dhyana you should do.’

The method of the Sampradaya is that when you want to do bhajan, puja, or dhyana, you should first remember your Guru, then the Guru of your Guru, and then the original Guru who founded the Sampradaya. You should proceed after that.

In which form should your Guru’s puja be done?

Look; there are many Sants, but the Sant who has come especially for your kalyan, is called ‘Guru’. Bhagwan has, Himself, come in this form for you!

How should his puja be done?

‘Amaayayaa’ – don’t use Maya; meaning, any kind of deceit. Don’t try to hide anything from him. Be truthful and straightforward. This is his puja. Don’t let him assume you are doing a lot of japa and dhyana, and that you have great bhakti for the things he has told you, unless it is true.

There are people who make no real effort in their sadhana, and then they come to their Guru and lament that they have got no benefit.

Poorvam snaanam prakurveeta dhautadantoangashuddhaye`,

ubhayairapi cha snaanam mantrairmridgrahanaadinaa.

(11. 27. 10)

The teeth should be cleaned before you take your bath. To bathe first and then clean your teeth is not proper, because the shareer will become apavitra if the dirt of the teeth falls on it. Even in cleaning the teeth there are things that should not be used. Neem and bel twigs are best for cleaning the teeth. The shuddhi of the shareer is also essential for obtaining the Paramatma. A person who does not keep his shareer shuddha won't keep his wealth shuddha either. It is not proper for a person to stay dirty, saying that the shuddha of the mana is enough for him.

Once, at the Kumbha Mela at Prayag, the camp of a Mahamandaleshwara had been put up. Mahamandaleshwaraji was sitting there. One Sadhu came in at lunch time. Mahamandaleshwaraji asked him, 'have you finished your bath?' The Sadhu answered, 'I have bathed in the Ganga of Gnan. Shivoham! Shivoham!'

Mahamandaleshwaraji quietly called the cook. 'This Mahatma eats a lot of chillies, and he doesn't drink water with his meals,' he explained. Now, when food was served, this Mahatma's thali had a lot of chillies sprinkled on his vegetables. No water was served to him. When the Sadhu felt thirsty he asked for water. Mahamandaleshwaraji said, 'Maharaj, what about your talk of Gnan-Ganga, in which you have bathed? Drink a little water from there.'

Thus, my brother, a person who uses talk of Paramartha for his convenience in vyavhar, and induces you to give up sadhan-bhajan is misleading you. This is a practical point, is it not? Upasana is a vyavhar. The sadhan done for antahkarana shuddhi is also vyavhar. No Vedanta says that reference to the Paramartha should be used to create obstacles in vyavhar. No such statement is given in either the Brahma Sutra or the Upanishads. There should be no lapse in vyavhar, in proper conduct.

So, Narayana! The shuddhi of the shareer should be done properly. Your life will be spoilt if you have the habit of leaving dirt on your body. *'Ubhayairapi cha snaanam mantrairmridgraahaanaadinaa'* – have a *snaana* – take a bath, with Veda-mantras and also Tantric mantras. Do dhyana of some pavitra tirtha, and mentally bathe in a pavitra river. You should have the feeling that you are bathing in the water of a tirtha. Clean yourself with clay; although these days everybody uses soap instead.

Actually, the shuddhi of the mana that is desired by a sadhak should have a kriya that is bhava-pradhan – every action should be done with a feeling of love and reverence. The vastu should also be bhava-pradhan. The antahkarana will not become shuddha unless this is done. These things are essential for removing raaga, dvesha, kama, krodha, lobha and moha from the mana.

Sandhyopaastyaadikarmaani ve`de`naachoditaani me`,

poojaam taih kalpaye`t samyak sankalpah karmapaavaneem.

(11. 27. 11)

The Vedas ordain the ritual of the Sandhya Vandan for certain people. If you are of that group you should not neglect doing it. However, there

should be no insistence that this is the most superior karma. Whatever vidhan is given for the individual is the best karma for that person, because karma is not superior in itself. The guna comes according to the vidhan.

Don't do what the Shastras forbid you to do; do what the Shastras ordain for you. *'Samyak sankalpa'* – make a sankalpa about the Parameshwara in your mana. 'When my hriday becomes shuddha Bhagwan will be pleased with me.' The anushthana that makes your karma pavitra, and cuts away the bondage caused by worldly karmas, should be your puja.

Shailee daarumayee lauhee le`pyaa le`khyaa cha saikatee,

manomayee manimayee pratimaashtavidhaa smritaa.

(11. 27. 12)

What kind of murti of Bhagwan should you have?

Shailee' – it can be made of stone.

How can Bhagwan's murti be made of stone?

Mahatmas know that nothing exists except Bhagwan. They know that the method of *ne`ti-ne`ti* is used for understanding our swarup. Once a person understands this, everything is the Paramatma, our own swarup. And so, the murti should be such that it makes your chitta nirmal. It can be of stone, wood, sandalwood, gold, silver, or clay. Or, it can be a picture, or a sketch, etched in sand, in a precious stone, or pictures in the mana. These are the eight kinds of murtis that are used.

We used to make Shankarji's murti on the bank of the Gangaji, and do the abhishek with Ganga-jala. We scooped mitti from the river-bed and

made a Parthiv linga. Then we poured Ganga-jala over it, saying 'Om namah Shivayah! Om namah Shivayah!' Bhagwan's puja is being done – does it harm you in any way?! It does you no harm! Your mana is being made pavitra. You are getting the feeling that you are not wasting your time in bhoga; you are doing Bhagwan's puja!

I am telling you, and you can experience it for yourself – go and see the effect it has on your mana. See the reaction on your mana when you see a cinema and see the women, furniture, house etc in it. What are the thoughts that fill you mana after seeing the cinema? And, see the effect on your mana after taking a bath, taking a lota of Ganga-jala, and pouring it over Shankar Bhagwan's murti, while saying 'Hara Hara Mahadev!'

If you want to make your mana pavitra, experience this for yourself. Your eyes won't get spoilt by this! You won't have to incur any expense! It won't take three hours of your time! One brings vasana into the mana, the other brings pavitrata.

Chalaachale`ti dvividhaa pratishthaa jeevamandiram,

udvaasaavaahane` na stah sthiraayaamuddhavaarchane`.

(11. 27. 13)

Shri Krishna explained that Bhagwan's idol is of two types. One is the *chala pratimaa* – meaning, an image you can take with you when you travel. The other is the *achala pratimaa* – meaning, a murti that is established in a Mandir, with the proper ritual of *praana-pratishthaa* – meaning, invoking Bhagwan's presence into the murti accomplished properly. In this, there is no need for the avahan-visarjan that is done in the clay idols of Ganapati and Durga at festivals. There, the divine force is invoked into the idol made of clay, and the idol is immersed into the

sea or a river when the puja is over. The visarjan is relinquishing. In the idol in a Mandir, however, the prana-pratishtha is done in the murti and Bhagwan's swarup is established in it.

'Udvaasaavaahane` na stah sthiraamuddhavaarchane`. He Uddhava! If the murti has been made stable, there is no need for avahan-visarjan. Bhagwan is always present in it.'

The avahan-visarjan is done by a person who sits in front of the murti with his eyes closed, doing dhyana. 'The svayam-prakash sarvadhishthana Paramatma is seated in my hriday. He has done kripa on me, and appeared in my hriday. From my hriday He comes into my eyes. Then He comes out of my eyes and goes into the murti.' He is not seated in the murti. This is avahan, invoking Bhagwan's presence.

Do Bhagwan's puja and offer Him food, water, milk, etc as bhoga. Visarjan is when he does the dhyana: 'after that, Bhagwan emerges from the murti and comes into my hriday again. He sits in my hriday.' This is visarjan.

Bhagwan's main abode is our hriday. He comes into the murti only to accept our puja. This is avahan-visarjan. However, for the murti established in a Mandir there is no need for avahan-visarjan, because Bhagwan's prana-pratishtha has been done in it.

Asthiraayaam vikalpah syaatsthandile` tu bhave`d dvayam,

snapanam tvavile`pyaayaamanyatra parimaarjanam.

(11. 27. 14)

If the murti is a chala murti, and you wish to take it with you, there is a vikalpa. That means there are some murtis of which prana-pratishtha is

done for always, where there is no need of avahan-visarjan. And, there are some murtis that are put into a box – that is visarjan. When the bhakta takes the murti out of the box it is avahan. Both methods are accepted.

And if you want to do puja on the vedee – the alter – you should do avahan-visarjan every day.

Now I will tell you the proper way of bathing a murti. A murti made of mitti or chandan, or a picture, should not be bathed. If there is any change of the murti being damaged, the murti should not be exposed to getting spoilt. Snana is done when there is no coating, paint etc. Then *'parimarjana'* – should be wiped gently.

Dravyaih prasiddhairmadyaagah pratimaadishvamaayinah,

bhokttasya cha yathaalabdhairhridi bhaave `na chaiva hi.

(11. 27. 15)

Bhagwan Shri Krishna explained that the bhakta should sit before the image and offer flowers, fruit, a meal, etc. The significance of making offerings is to offer the essence of the pancha bhoota. Gandha is the essence of the prithivi, so fragrance should be the first offering in a puja. Rasa is the essence of jala, so something delicious should be offered. Beauty is the essence of agni, so a lamp and some flowers should be offered. Sparsha is the essence of vayu, so fan Bhagwan's image. Shabda is the essence of the akash, so you should ring a bell and do stuti. This is how the essence of the five elements is offered in a puja. And, the prema that comes into the mana gets attached to Bhagwan. The thoughts that come into the buddhi are about Bhagwan. 'Bhagwan is compassion personified. He did not have any hesitation in becoming a murti for my

sake!' This is how puja should be done, with the well-known items that should be used.

One point is, *'amaayinah'* – never indulge in hypocrisy or deceit of any kind. Bhagwan has said, *'mohi kapata chhala chhidra na bhaavaa* – I do not like deceit or hypocrisy of any kind.'

Yes, but what if a person does not have so many items?

Oh, make yourself beautiful and sit before Bhagwan! Think, 'Bhagwan will be pleased with me.' Offer Him whatever you eat, and place water before Him.

Kahaun bhagati patha kavana prayaasaa – tell me, what effort is needed in the path of Bhakti?

Joga na japa tapa makha upavaasaa – there is no need to do Yoga, japa, tapa, Yagnas or fasting!

Sarala subhaava na mana kutalaayee, jathaalaabha santosha sadaayee – your nature must be straightforward, free of craftiness, and you should be satisfied with whatever you have.

Do Bhagwan's puja with whatever you have. If a guest comes to your house, you will offer him a mattress if you have one, otherwise you'll offer him a mat to sleep on. You can only offer what you have. So, do Bhagwan's puja with whatever you have at home.

Someone may say he doesn't have even a straw mat!

Never mind; you have bhava in your hriday, haven't you? Do Bhagwan's aradhana lovingly in your hriday.

Snaanaalankaaranam pre`shthtamarchaayaame`va tooddhava,

sthandile` tattvavinyaaso vahnaavaajyalputam havih.

(11. 27. 16)

'He Uddhava! If you have a murti keep it clean, shining brightly. Don't leave it dirty and neglected.'

There are children whose clothes are dirty, hair uncombed, with running noses. This shows that this child is neglected. If Thakurji's vigraha is dirty and His dress is dirty you can understand that there is nobody in the house who does Bhagwan's seva with prema. Bhagwan's vigraha should be kept clean and adorned with jewellery. You should offer Him the foods you like.

If you want to do puja in a vedee you should do *tattvatah nyaasa* – deposit the five elements – the pancha bhoota – as offerings. If you want to do puja in Bhagwan's Agni form you should offer the proper oblations along with ghee, into the sacred fire.

Soorye` chaabhyarhanam pre`shtham salile` salilaadibhih,

shraddhayopaahritam pre`shtham bhaktte`na mama vaaryapi.

(11. 27. 17)

If you want to do Bhagwan's puja in the Surya, offer water as arghya to Surya Bhagwan. If you want to do His puja in Jala, offer Him water mixed with fragrant substances like chandan, saffron etc.

Bhagwan said, 'My brother, what I actually want is that your hriday becomes filled with shraddha. Whether you use any substances or not, your hriday should become shraddha embodied – it should become *shraddhaa-aakaara.'*

Shraddha increases when some action is done repeatedly. Is *shankaa* (doubt) increasing, or is shraddha increasing in your hriday? Weigh your mana and see! *'Sanshayaatmaa vinashyati'* – if sanshay comes you are on the path of *vinaasha* (ruin). If shraddha come it means you are on the path of the Paramartha.

Bhagwan said, *'shraddhayopaahritam pre`shtham bhaktte`na mama vaaryapi* – if My bhakta offers Me even a spoonful of water, that is very dear to Me.' Bhagwan evaluates Himself!

Tulasidalamaatre`na jalasya chuluke`na cha,

vikrineete` svamaatmaanam bhagavaan bhakttavatsalah.

Bhagwan is bhakta-vatsal – He loves His bhaktas with the love of a mother. 'Take Me,' He told them.

'How can we take You, Maharaj? We have nothing with which we can pay for You. How can we compare You with ourselves?'

'Give Me a tulsi leaf – I will give Myself to you in exchange,' said Bhagwan. 'Offer Me a spoonful of water with prema and I will sell Myself to you.'

Bhagwan does not lack things. He has created this *yukti* – this stratagem – for creating shraddha in your hriday. He wants to remove the dukha that is the result of paapa and worldly attachments.

Bhooryapyabhakttopahritam na me` toshaaya kalpate`,

gandho dhoopah sumanaso deepoannaadyam cha kim punah.

(11. 27. 18)

Bhagwan said, 'if an abhkata dedicates even his whole Kingdom to Me, it gives Me no satisfaction. Offerings like fragrance, incense, flowers, a lamp and food, made without bhakti mean nothing to Me.'

Shuchih sambritasambhaarah praagdabhaih kalpitaasanah,

aaseenah praagudagvaarche`darchaayaamatha sammukhah.

(11. 27. 19)

First, you should gather everything you need for the puja to avoid having to get up for things you forgot to keep ready. All the items should be pavitra and those who supply them should also be pavitra. And, *'praagdarbhaih kalpitaasanah'* – the best asana for you to sit on is a mat made of kush grass. This is something that everyone can afford! The front portion of the asana should point east. Sit down when you do puja. Standing or lying down while doing puja is not right. It is proper to sit and show respect to Bhagwan.

You should face east or north when you sit for puja, but this rule is not necessary when you do puja of a murti; then, you should face the murti. There is no objection of the murti faces east, north, south or west!

Kritanyaasah kritanyaasaam madarchaam paaninaa mrije`t,

kalasham prokshaneeyam cha yathaavadupasaadhaye`t.

(11. 27. 20)

Do *nyaasa* in your shareer. Nyasa means, to deposit a virtue. There are many methods and many rules for doing nyasa, like mantra-nyasa, Devta-nyasa, srishti-nyasa, sthiti-nyasa, and parlay-nyasa. Matrika-nyasa is of three kinds, and there are also kara-nyasa, anga-nyasa etc.

Do nyasa in your shareer and then in the murti. You will be surprised to see how fast time passes when you do this!
There is an episode in the Ramayana. When Bhagwan Ramachandra went to Chitrakut, the Bheel (a local tribe) told Him.....

Yaha hamaara atibada se`vakaayee,

le`hoo na baasana basana churaayee.

'He Prabhu, this is our great seva of Yours, that we will not steal Your utensils or clothes. There will be no other give and take between us.'

What is the most important thing in Bhagwan's puja?

It is that there is no chintan of friend, foe, moha lobha, wealth, house, etc. comes into your mind when you do puja. Your mana should move away from all worldly things, and focus only on Bhagwan. It is the biggest benefit of doing puja that the mana catches Bhagwan, and lets go of the sansara and the apavitra vastus of the sansara.

After doing kara-nyasa – meaning, a mental purification of the hands – you should stroke His murti lovingly with your hand. Your mana should be filled with the thought, 'Bhagwan's form is so soft, so tender!' You should do smaran of His gunas.

It is described that when Shri Ramanujacharya Maharaj did seva of Shri Ramachandra, he stroked Bhagwan's murti lovingly with his hand, from the head to the feet, and from the feet to the head. One day, he saw a boil on Bhagwan's back. He cried out, 'Bhagwan! What is this? How did this happen?' When his distress became acute Bhagwan said, 'Ramanuja, this boil came up because you hit Me.'

'How did I hit You, Maharaj? I could never do such a thing!'

‘All the people whose theories you refute stay in My shareer. Your words are arrows that strike My shareer, and this boil is the result.’

‘Then, what is Your command for me, Maharaj?’

Bhagwan said, ‘Don’t do khandan of anyone any more. Let them say what they want.’

So, look at Bhagwan’s shareer. Adharma stays on His back. Don’t speak ill of anybody. Don’t call anybody a paapi. All stay in Bhagwan.

Kalasham prokshaneeyam cha yathaavadupasaadhaye`t’ – fill a kalash (jar) with water. A kalash is the poorna-jala. Water should also be kept in another vessel, for sprinkling, or filling other dishes or receptacles in the ritual. Water should also be sprinkled on the flowers to be used for puja, because insects hide in them. All the puja items should be made pavitra by sprinkling then with water.

Tadadbhirde`vayajanam dravyaanyaatmaaname`va cha,

prokshya paatraani treenyadbhistaistairdravyaishcha saadhaye`t.

(11. 27. 21)

Everything used in Bhagwan’s puja – including your shareer – should be made pavitra by sprinkling with water. You should have the feeling that everything is pure and fit for His puja. The chintan of pavitrata makes the antahkarana pavitra.

‘Prokshya paatraani treenyadbhih’ – keep the three *paatra* – receptacles – of water, and put whatever is necessary in them.

What are the items that are used?

The items for *paadya* (washing the feet) are separate, the ones for *arghya* (washing the hands) are separate, and the ones for *aachamani* (rinsing the mouth) are separate. For example –

Paadye` shyaamaakadoorvaabja – vishnukraantaadirichyate`, ...dravyaashtakamudeeritam. The jala for the paadya has shyamak (a kind of grain), druva grass, a lotus flower, and a substance called vishnukranta.

Eight substances are needed for the arghya. *'Gandhapushpaakshatayavakushaagratilasarshapaah'* – chandan, flowers, grains of rice, etc. For the achamani the water should have cloves and other condiments.

The vessels for the paadya, arghya and achamani should be separate. Do you expect Bhagwan to rinse His mouth with the same water that is used for washing His feet? No; the achmaniya water should be separate!

Paadyaarghyaachamaneeyaartham treeni paatraani daishikah,

hridaa sheershnaatha shikhayaa gaayatryaa chaabhimantraye`t.

(11. 27. 22)

These three vessels should be purified by uttering the mantras of the hriday – *hridayaaya namah*, and the mantra of the head – *shiromantra*, the mantra of the *shikhaa* (tuft of hair), and also the Gayatri Mantra. This is the method of puja.

Pinde` vaayvagnisanshuddhe` hritpadmasthaam param mama,

anveem jeevakalaam dhyaaye`nnaadaante` siddhabhaavitaam.

(11. 27. 23)

In every manushya shareer there is a paapa-murti. This is described in the Shastras. Do dhyana that this paapa-murti has become dried up in the air. It is burnt up in fire, and the ashes have blown away in the wind. After this, it is watered with amrita, and a new, beautiful murti is created in its place.

You see, when a manushya is in vyavhar in this sansara it is inevitable that some mistakes will be made. You will say things that should not be said, etc. Some people understand their mistakes and some don't. Some kriya is done with the hand that should not have been done. Feeling arise that should not. This causes a distress in the shareer which is called the paapa-purusha. As long as this remains, a person is not able to do bhajan properly. When he sits for bhajan he does not get the bhava he should get. He gets the feeling, 'I am a paapi – how can I get the Ishwara?'

Once, I met a childhood friend when I was travelling in a train. At first I did not recognize him. When I got over the initial shock of the change in him, I said, 'Oh, Jagdish! It is you!'

He said, 'Oh, Punditji – is it you? But I am not in a fit state to touch you.' He was aware of his drunken state, and felt ashamed to touch my feet.

When there is a feeling of being pavitra the person feels he is fit to touch, and meet the pavitra. *'De`vo bhootvaa de`vam yaje`t'* – become a Devta and then do the Devta's aradhana. A man who is dirty won't have the courage to go up and embrace a man who is wearing spotlessly white clothes. *Pinda-shodhana* – purifying the shareer – needs to be done for this. This is called *'bhoota-shuddhi'* in upasana. There are many methods of doing this. The method of Yoga is to use pranayam. In Tantra they extract the jeevan-shakti from the Mooladhara. Or, a person does the japa of his Ishtadev's name, or mantra, and concentrates on the feeling

that the smaran of his Ishtadev has destroyed all his paapa. Or, he concentrates on the feeling that the paapa-purusha in his shareer has shrivelled up in the air. Then he does japa to scatter the dust of the dried up paapa-purusha. Then he touches amrita, and a new, divya purusha is created. These are all methodical processes.

After this, the person focuses on the hriday-kamal – the lotus of the heart – which is drooping downwards. He awakens it with bhava-shakti, so it turns, and faces upwards, and then it blooms. A small murti of Bhagwan, like the flame of an oil lamp, is burning on the hriday-kamal. The person utters a prolonged Oum, extending the sounds of the O – U – M, and the bindu, and the humming sound. He gives up the feeling of being a manushya made of bines, flesh and skin. He meditates on the thought, 'I am an effulgent jeevatma, like the bright sun.'

Tayaatmabhootayaa pinde` vyaapte` sampoojya tanmayah,

aavaahyaarchaadishu sthaapya nyastaangam maam prapoojaye`t.

(11. 27. 24)

The effulgence of this digit of the jeeva makes the whole shareer luminous, and the feeling of being apavitra is removed. The person no longer feels impoverished, wretched, or lowly. He should become immersed in the bhava, 'I am That (the Brahman).' After that, he should bring the hriday into the eyes and from the eyes into Bhagwan's murti. After establishing his hriday in Bhagwan's murti he should follow the method of anga-nyasa, kara-nyasa etc, to make his shareer pavitra. And then he should do puja of the murti.

Paadyopasparshaarhanaadeenupachaaraan prakalpaye`t,

dharmaadibhishcha navabhih kalpayitvaaaasanam mama.

Padmamashtadalam tatra karnikaake`sarojjvalam,

ubhaabhyaam ve`datantraabhyaam mahyam tubhayasiddhaye`.

(11. 27. 25-26)

'Paadya' – water for washing the feet, *'aachamana'* – water for rinsing the mouth, and *'arghya'* – water for washing the hands – all are part of the rite of the puja. They must be understood properly. Bhagwan's puja should be done by the methods given in the Vedas and Tantras. Bhavna of the asana mush also be done.

How is the bhavna of the asana done?

Here, asana refers to the throne on which Bhagwan's murti is placed. The throne's four feet are Dharma, Gnan, vairagya and aishwarya. A throne has board; in the same way, adhrama, agnan, raaga and anaishwarya stay in the four directions, like planks of the throne. In-between the boards are the nine shaktis – *vimalaa* (purity), *utkarshini* (uplifting), Gnan, kriya, Yoga, *prahvee* (devotion), *satyaa* (truthfulness), *eeshaanaa* (governing), and *anugrahaa* (showering compassion).

Bhagwan's asana should be made according to the specifications given in the Shastras. Puja should be done by the Vedic and Tantric methods, using a lotus flower that has eight petals, with a stem intact. Some *ke`sara* (saffron) should be applied to it. This gives sukha to the manushya in this loka and also in paraloka. He gets *bhukti* (enjoyment) here and Mukti later.

Bhagwan explained that in the process of puja, the person should do dhyana of Bhagwan's *aayudha* – His weapons.

Sudarshanam paanchajanyam gadaaseeshudhanurhalaan,

musalam kaustubham maalaam shreevatsam chaanupoojaye`t.

(11. 27. 27)

Bhagwan's Sudarshan Chakra, His conch-shell called Panchajanya, His mace, arrows, bow, *hala* (plough), *moosala* (club), Kaustubh Mani, His garland, and the Shreevatsa sign on His chest should also be meditated on and worshipped. The person should also do dhyana of Bhagwan's *paarshada* – His Courtiers.

Nandam sunandam garudam prachandam chandame`va cha,

mahaabalam balam chaiva kumudam kumude`kshanam.

(11. 27. 28)

Do puja of Bhagwan's Parshads in the eight directions. They are Nanda, Sunanda, Prachanda, Chanda, Mahabala, Bala, Kumud, and Kumudekshan. Do puja of Garudaji, who stands with folded hands, facing Bhagwan.

Durgaam vinaayakam vyaasam vishvakse`nam guroonsuraan,

sve` sve` sthaane` tvabhimukhaanpoojaye`tprokshanaadibhih.

(11. 27. 29)

Do *archana* – worship – of Durga, Vinayak, Vyasa, and Vishvaksen in the four corners. On the left side, do archan of the Gurus; meaning the three generations of your Guru: your Guru, his Guru and the Guru who founded the tradition, called the Param-guru. You should have authentic knowledge about them.

Apart from this, the different Devtas should also be established in the puja as directed in the Shastras. These Devtas are seated in different directions, facing Bhagwan. You should bow down to all of them, and do their puja. You should pray to them asking for your mana to be turned away from the sansara outside, towards Bhagwan who sits in your hriday.

Chandanosheerakarpoora – kumkumaaguruvaasitaih,

salilaih snaapaye`nmantrairnityadaa vibhave` sati.

(11.27. 30)

If you have the means, you should utter the mantra with water in which chandan, khus, kapoor, kesar, kumkum, etc have been added, and bathe Bhagwan's murti with this water. If this is not possible for you, do whatever is possible.

A person who interacts in the sansara believing himself to be the shareer, and the people connected to the shareer to be 'mine' will never get the feeling of having done Bhagwan's puja unless he uses some materials and does some kriya for Bhagwan's puja.

Svarnadharmaanuvaake`na mahaapurushavidyayaa,

paurushe`naapi sooktte`na saamabhee raajanaadibhih.

(11. 27. 31)

After explaining this, Bhagwan told Uddhavaji the mantras that should be used in puja. There is a mantra in the Veda *'suvarna dharmam parive`danam'.* It is called *'dharmaanuvaaka.'* It is a vidya of the Mahapurushas……

Jitam te` pundareekaaksha namaste` vishvabhaavanaa,

subrahmanya namaste`astu mahaapurushapoorvajaa.

The Purusha Sukta, *'sahasrasheershaa purushah'* is well-known. And, the Rajanadi, *'indra naro ne`madhitaa havante`'* is from the Sama Veda.

Bhagwan's aradhana should be done by enunciating these mantras.

Vastropaveetaabharana – patrasraggandhale`panaih,

alankurveeta sapre`ma madbhakto maam yathochitam.

(11. 27. 32)

Adorn Bhagwan with *vastra* (garments), a yagnopaveet, and *alankaara* (jewelry). If the murti is of Shiva you should offer leaves of a bel tree, and if it is of Narayana, you should offer leaves of a tulsi shrub. Decorate the murti lovingly with flowers, garlands, incense, chandan, etc artistically, and then do the puja.

Why is it necessary to make such intricate preparations?

The mana gets focused on Bhagwan when you pay attention to the smallest detail with meticulous care. A Manushya's mana does not get connected unless he does something and gives something for Bhagwan. If he just imagines that his mana will get connected to Bhagwan if he tells it to, he is bluffing himself. However, if you connect your mana with some actions or objects, it gets connected to Bhagwan more easily.

Bhagwan Shri Krishna said, 'a person who is My bhakta should do My seva lovingly to the best of his ability.'

Paadyamaachananeeyam cha gandham sumanasokshataan,

dhoopadeepopahaaryaani dadyaanme` shraddhyaarchakah.

(11. 27. 33)

Padya, achamaniya, gandha, pushpa, akshat, dhoop, deep, and other objects should be offered to Bhagwan with shraddha. It is important to feel shraddha when you do arpan of anything. The things dedicated to Bhagwan are very small, but the shraddha they create is a very big thing.

This entire sansara is made up of *sthoola* – gross – substances; shraddha and bhakti are made of *sookshma* – subtle – matter. If the gross is to be sacrificed for the subtle, it should be sacrificed, but don't sacrifice the sookshma for the sthoola! If all worldly riches are given up for one moment of shraddha coming into the hriday, no harm is done; but if the hriday's shraddha goes away, and you save the external wealth, it does not benefit you.

And then – this is certainly not inevitable, you know! If you have wealth and are proud of it, you should use what you have to serve Bhagwan.

Gudapaayasasarpeeshi shashkulyaapoopamodakaan,

samyaavadadhisoopaanshcha naive`dyam sati kalpaye`t.

(11. 27. 34)

Offer *guda* (jaggery), *paayasa* (rice pudding), ghee, puris, malpua, laddo, and other sweetmeats as bhoga to Bhagwan.

Look, if all these good things are there in your house, and you eat them without offering them to Bhagwan, that is not at all proper! If you think of the tvam-padartha, but don't think of the Tat-padartha, neither your Vedanta sadhana is progressing, nor is your Bhakti sadhana progressing!

When you know both the Tat-padartha and the tvam-padartha, you will get the Gnan that they are one.

If you know only 'that-that-that', you won't get Gnan about their being one; and if you know only 'I-I-I' you won't know that they are one either. It is only when you know 'that' and 'I', both, that you can get the Gnan of their oneness.

It is true that you naturally know your 'I', but you have forgotten what your 'I' is. You have forgotten that your Atma is the Sacchidananda Parameshwara, the karana of all karanas! You should think of Him all the time, while eating, drinking, sleeping, walking working or doing anything else.

Abhyangonmardanaadarsha dantadhaavaabhishe`chanam,

annaadyageetanrityaadi parvani syurutaanvaham.

(11. 27. 35)

Seva is done according to the kind of murti you have. If it is a murti of Pandharinath you can apply *ubtan* (herbal paste) before bathing Him, and bathe Him every day. The ritual includes applying oil, then the ubtan, brushing His teeth, bathing Thakurji's whole shareer, dressing Him with garments and jewelry, showing Him the mirror so He can see how nicely He has been dressed up, and offering Him bhoga. Sing for Him and dance before Him.

One person said, 'Rama! Rama! What rustic people they are, to go to Bhagwan's Mandir and dance! This is a very dirty thing they do.'

Oh my brother, you sophisticated people go to dance Halls and Clubs to dance; and that is very refined? People's brains have become lopsided.

Do an elaborate seva on festival days. Do it every day if it is possible; either is fine. A manushya should connect his activities with Bhagwan.

Vidhinaa vihite` kunde` me`khalaagartave`dibhih,

agnimaadhaaya paritah samoohe`tpaaninoditam.

Paristeeryaatha paryukshe`danvaadhyaaya yathaavidhi,

prokshanyaaaasaadya dravyaani prokshyaagnau bhaavaye`ta maam.

(11. 27. 36-37)

Bhagwan clarified that the *kunda* – the pit in which the fire is lit for a Yagna – should be made according to the specifications given in the Shastras. Meticulous care should be given to details like the *me`khalaa, gaadee, ve`dee,* etc. Agni should be placed in the kunda after that. All the steps like *samohana, paristarana, paryukshana* etc should be done properly. Jala should be taken from the *prokshanee* and sprinkled over all the substances and objects that are to be used.

'Do the bhava that I am the agni that is flaring up,' said Bhagwan.

However, Bhagwan is not made of wood! Had He been made of wood or clay He would have been burnt! This murti of Bhagwan is made of divine consciousness, and it shines.

Taptajaamboonadaprakhyam shankhachakragadaambujaih,

lasachchaturbhujam shaantam padmakinjalkavaasasam.

Sfuratkireeta – kataka – katisootravaraangadam,

shreevatsavakshasam bhraajatkaustubham vanamaalinam.

Dhyaayannabharchya daarooni havishaabhidhritaani cha,

praasyaajyabhaagaavaadharau dattvaa chaajyaplutam havih.

Juhuyaanmoolamantre`na shodasharchaavadaanatah,

dharmaadibhyo yathaanyaayam mantraih svishtakritam budhah.

(11. 27. 38-41)

What is Bhagwan's form in the agni? Is it sakara or is it nirakara?

There are some people who don't know that the vastu made in Gnan – meaning, the vastu that becomes a vishay of Gnan – is it created as being separate from others, or one with others? For instance, there are two vishays – two objects of the senses – and we see them with our eyes as being separate. What will be the vishay of Gnan if they are not two? The vishay has to be separate from the Gnan; it the vishay illuminated by the roop (appearance), or is it illuminated by becoming Gnan-swarup?

Only those who don't know about this have doubts.

Regarding this, the Darshan Shastras – the philosophical principles – contain a great deal of discussion about whether Gnan is a *savishe`sha padaartha* – meaning, a substance that has distinctions – or a *nirvishe`sha padaartha* – a substance that has no distinctions. There are many opinions on this.

If some object comes into your knowledge, won't it have a form? If something comes into your mind, but no form of the object appears in your mind, you are either sound asleep or you don't know yet what Gnan is.

How?

Bhagwan comes into our hriday as the *raagaaspada* – the loved one – in order to destroy the raaga we have for the objects of this sansara, and give us vairagya. He becomes the *pre`maaspada* – our Beloved – and our prema, our raaga, and our moha for the vishays of the sansara are removed. When He comes into our hriday in the form of Samadhi the vikshep of the sansara is destroyed. When He manifests in our hriday as the Atma, the existence of the anatma is destroyed.

So, Brahmatmaikya Gnan is when Gnan about the Brahman and the Atma being one manifests. And Samadhi – or nirodha – is when this Gnan manifests without the objects of the sansara being perceived.

When the Parameshwara manifests in our hriday in the form of our Beloved our prema, our prema which is scattered in the sansara is gathered up and attached to Him. After that there is no desire for anything but Him.

People who never do vichar on the state of their mana go on refuting the sakara uselessly. They have no wish to destroy their raaga for the sansara, or destroy moha, or stop their manorajya, or remove agnan. They will not walk on the path of the Paramartha because they refute sadhan. Nobody who is hostile to the methods that free us from the sansara will walk on the marg of the Paramartha.

So come; let us do dhyana of what Bhagwan's swarup is like.

Bhagwan's form is like burnished gold. It has a reddish tinge. The color of gold is not accepted as just yellow. By the Ishwara's kripa, I cannot make out the difference between gold and brass if you ask me to do so! I don't know the difference between a real diamond and an artificial one either. I consider this to be Bhagwan's kripa!

The Shastras say that gold has a reddish tint. This is called *'tapta sonaa'* – gold that has been heated. The Ishwara's shareer is the color of gold that has been heated. His Shankha, Chakra, Gada, and Padma add to the beauty of His form.

The Mandukya Upanishad has a description of the Ishwara as *chatush-paada*; meaning having four feet. His forms are Vishwa, Taijas, Pragna and Turiya. Just the description of the paada is enough. Let go of one paada and catch hold of the second. Then let go of the second and come into the third, then leave the third and come into the fourth. The fourth paada is what you are.

The Bhagwan of the bhaktas, however, is not chatush-paada; He is *chaturbhuja*; meaning, four-armed. Oh my brother, He will catch you with two hands, and hold you close to His heart, won't He? He has assumed a four-armed form in order to give you Dharma, Artha, Kama and Moksha. This form is filled with kriya-shakti and Gnan-shakti.

It is believed that the antahkarana is fourfold – mana, buddhi, chitta and ahankara. This is the *praakrita* (belonging to Prakriti) description. If you see it with the drishti of Devtas these are symbolic of Pradyumna, Aniruddha, Sankarshan and Vasudev – the four arms of Bhagwan's murti for upasana. The Vishwa, Taijas, Pragna and Turiya are, in the same way, symbolic of His chatush-paada form.

Do Bhagwan's dhyana as a shanta-murti. The stole He wears round His shoulders is yellow, like the pollen in the center of a lotus flower. It is the color of prema. Bhagwan wears a crown on His head, bracelets on His wrists, a girdle at His hips, and armlets on His arms. The mark of the Shreevatsa is on His chest, and the Kaustubh Mani shines at His throat.

A long vanamala of multicolored flowers, up to His knees, is round His neck.

The mark of the Shreevatsa is the all-pervading splendor of the Kaustubh Mani. The vanamala is made of the three gunas, and the Kaustubh Mani is the jeeva-Tattva. This is explained fully in the twelfth canto of the Shrimad Bhagwat. It is called 'murti-rahasya'.

Do this dhyana of Bhagwan, then put pieces of wood dipped in ghee, into the havan. You will be doing homa in the agni and meditating on Bhagwan! What anand! Mix ghee into the other ingredients and offer them into the agni, meditating on Bhagwan as you do this. Do the home of *'aadhaara sangnaka'* and *'aajyabhaaga sangnak'.* The *aahuti* – meaning, oblations – have different names. *'Om prajaapataye`svaahaa'* and*, 'om indraaya svaahaa'* are *aadhaara sangnak. 'Om agnaye` svaahaa'* and *'om somaaya svaahaa'* are *ajyabhaga* ahutis.

What should home be done with?

Do homa with the *moola mantra*, meaning, with your Ishta mantra. Or else, do it with the Purusha Sukta. Dharma and other Devtas have already been established at the start of the ritual. You should do havan for all of them.

Abhyarchyaatha namaskritya paarshade`bhyo balim hare`t,

moolamantram jape`d brahma smarannaaraayanaatmakam.

(11. 27. 42)

Do puja of all, and then bow down to them all. Offer *bhe`ntapoojaa* (food or gifts) to Bhagwan's Parshads. Do japa of Narayana's moola-mantra. And do smaran of the Parabrahm Paramatma.

The kriya is external and the smaran is internal. Never say, 'I will do puja after I am able to do Bhagwan's dhyana in my hriday.' This is not the sequence of sadhana. The right method of sadhana is that the external action is done first; only then will it create bhava within.

The fala of sadhana is the sanskaras that come into the antahkarana. Bhava is created in the hriday when you do sadhana outside. If you say you will do punya-karma after the punya-sanskara is established in your hriday, that is wrong. A trader has to pay the wholesaler before the goods are delivered at his shop. External karmas are like payment and the bhakti that comes into the hriday is the fala. So, do japa, puja, paatha, Satsang, dhyana daan, homa, etc – these are the external kriyas. The fala is the bhava that arises in the hriday.

So, don't desire the fruit first; do sadhana first. Bhavna will come after.

Dattvaaaachamanamuchchhe`sham vishvakse`naaya kalpaye`t,

mukhavaasam surabhimattaamboolaadyamathaarhaye`t.

(11. 27. 43)

When Bhagwan has finished eating, you should offer Him water for rinsing His mouth. Offer the food left in His thali to Vishvaksena. If you are worshipping Ramaji, offer the thali to Hanumanji after Bhagwan has finished eating. If you are doing puja of Shri Krishna offer the thali to Uddhavaji. They are adhikari of His prasad. After that, you can take the prasad and offer it to anyone else.

You should offer *mukhavaasa* – condiments as mouth fresheners – cardamom, cloves, aniseed, beetle nut leaves, etc to Bhagwan. After that –

Upagaayan grinannrityan karmaanyabhinayanmama,

matkathaah shraavayanshrinvanmuhoortam kshaniko bhave`t.

(11. 27. 44)

Sing before Bhagwan!

One Mahatma told me one sadhan one day. I used to do bhajan. But I did not get any anand. The Mahatma told me, 'shut yourself in your room. Close the doors, and dance before Bhagwan. It doesn't matter if you don't know how to dance. When Thakurji sees your clumsy dancing He will start to laugh, and you will start laughing too!'

Now, see the other benefits I got by following his advice. The first benefit was that I lost my lethargy when I began to dance. Drowsiness vanished and indolence vanished. Lack of exercise had increased disease in my shareer, and the exercise dancing gave reduced this. I could not help laughing as I danced, so my face became bright.

So, dance before Bhagwan, sing before Him, and hum some bhajans or shlokas. Act out some of the karmas He had done. Narrate His katha to others. Keep a fixed time in your daily time table to dedicate exclusively to Bhagwan.

When people go to their work place they focus exclusively on their work, and when they come home they do bhoga. In the same way, make a schedule for doing Bhagwan's puja, and for doing His smaran. Dance and sing for Bhagwan and get anand!

Stavairuchchaavachaih stotraih pauraanaih praakritairapi,

stutvaa praseeda bhagavanniti vande`ta dandavat.

(11. 27. 45)

There are many excellent stotras and stavanas in the Puranas, eulogies of Bhagwan, written by Mahatmas. You should do Bhagwan's stuti by reciting them.

Poets also write beautiful poems about Bhagwan, but it must be kept in mind that the stutis written by siddha Mahatmas are completely free of vasanas, whereas the vasanas in the mana of the poets seep into the stutis they write. Therefore –

Prathama muninha hari keerati gaayee,

te`hi maga chalata sugama mohi bhaayee.

The words of the Mahatmas are more effective in making the hriday pavitra. Poems written by worldly people do not have that kind of power; in fact, they increase vasana. So you should be alert that the verses you recite increase your bhakti, and not your vasana!

After doing Bhagwan's stuti you should say, 'He Bhagwan, *praseeda*! Be pleased with me! Prabhu, be prasanna! Remove the curtain between us. Smile. Speak to me. Please Your hand on my head. Hold me close to Your heart.' Talk to Bhagwan in this way. Then, *'vande`ta dandavat*' – prostrate full length at His feet.

Shiro matpaadayoh kritvaa baahubhyaam cha parasparam,

prapannam paahi maameesha bheetam mrityugrahaarnavaat.

(11. 27. 46)

Touch Bhagwan's charan with both hands.

How?

Touch Bhagwan's right foot with your right hand, and His left foot with your left hand. Place your head at His feet. Or else, keep both hands on your shoulders and your head at His feet, the way people in South India do.

Bow down, and then say *'prapanna paahi maameesha bheetam mrityugrahaarnavaat* – He Prabhu! I am in Your sharan. I am frightened of this crocodile of mrityu in the sea of the sansara. Please protect me.'

Iti she`shaam mayaa dattaam shirasyaadhaaya saadaram,

udvaasaye`chche`dudvaasyam jyotirjyotishi tatpunah.

(11. 27. 47)

Have the bhava, 'Bhagwan is pleased with me. He is giving me prasad. He is taking off His vanamala and making me wear it. He is placing His hand on my head.'

If you want to do visarjan after completing the puja do the bhava that the jyoti of which you had done avahan in the murti has come out of the murti and entered into your hriday through the path of your eyes. Hold on to the feeling that Bhagwan, who was in the murti, is now in your hriday.

Archaadishu yadaa yatra shraddhaa maam tatra chaarchaye`t,

sarvabhoote`shvaatmani cha sarvaatmaahamavasthitah.

(11. 27. 48)

A Guruji told his disciple, 'you should do Bhagwan's dhyana every day.'

The disciple said, ‘what can I do – my mana won’t stay in the puja.’

Oh, don’t bother about that! When you feel shraddha for Dakorji, do Dakorji’s puja. When you feel shraddha for Shrinathji, do Shrinathji’s puja, and when you feel shraddha for Behariji, do Behariji’s puja. Think, ‘my Ishtadev is in this form.’ So – wherever you have shraddha in a murti etc – *yatra* means, in whichever murti – when shraddha comes, do Bhagwan’s puja there. But it is important that shraddha comes into the hriday.

One Mahatma used to tell his bhaktas, ‘if you are in the bathroom, in the lavatory, and prema for Bhagwan floods your hriday and you feel like doing dhyana, don’t bother about whether your shareer is shuddha or ashuddha; just sit down and do dhyana. Great good fortune has come in the form of this desire to do Bhagwan’s dhyana – who knows whether it will come again in your jeevan or not? It is a great good fortune when Bhagwan’s smaran comes. Let go of the thought of the shareer’s unclean state. Do Bhagwan’s dhyana first – do His bhajan first – and later you can have you bath and do the other things you want to do.

It is Bhagwan’s kripa that has descended on you – don’t disdain the thought by telling it to come after five minutes, until you have bathed. If your visitor is unimportant you can ask him to wait while you finish bathing, but if Bhagwan’s kripa comes in the form of His thoughts, don’t tell it to wait. Just wrap a towel round your waist – or sit naked – and do His dhyana. Who knows whether you will ever get this chance again?’

Bhagwan said, ‘so whenever you feel shraddha, wherever you feel shraddha that this is Bhagwan, do My puja there.’ This is a very strange thing Bhagwan said! ‘Yes! Don’t be afraid. I am seated in all beings and also in your hriday.’

Look; bhaktas say that Bhagwan is present in the Mandir, but not in the hriday. They are making a mistake by cutting Bhagwan out like this. Vedantis say that the 'I' is the Ishwara, but 'this' is not the Ishwara. They also make a mistake by saying this. The followers of Sankhya do vivek and say that the Ishwara is in the 'I' but not in 'this'. Their Ishwara is half an Ishwara!

Who is the whole Ishwara?

It is the Ishwara who is present in both the 'I' and the 'this'; the Ishwara who is the adhishthana of both, and the svayam-prakash of both, and paripoorna in both.

When it is He, who is in the 'I' and also in the 'this', in the 'you' and in the 'that' – then, it is just that shraddha needs to come into the hriday. And where you feel shraddha, that Bhagwan is here, do His puja there.

Sarvabhoote`shvaatmani cha sarvaatmaahamavasthitah.

'Because, I am sarvatma. I am the Atma of all.'

E`vam kriyaayogapathaih pumaanvaidikataantrakaih,

archannubhayatah siddhim matto vindatyabheepsitaam.

(11. 27. 49)

This is the marg of Kriya-Yoga, in which a manushya merges into Bhagwan through kriya. The marg of pranayam is separate; the Yoga of dhyana-Samadhi is separate. Do some work for Bhagwan, and get connected to Him. This includes the Vedic and the tantric margs.

When you want to obtain the nirguna you need a pantha, a Sect that has a path. The saguna is not obtained by a predominance of any pantha. It

is obtained by kripa. When the Ishwara sees, ‘My bhakta is wandering around for Me, crying out to Me, longing for Me, doing puja of My picture or murti, taking My name and calling out for Me,’ His hriday melts. He gives His bhakta whatever his heart desires. He gives both this loka and also Paraloka.

Madarchaam sampratishthaapya mandiram kaaraye`d dridham,

pushpodyaanaani ramyaani poojaayaatrotsavaashritaan.

Poojaadeenaam pravaahaartham mahaaparvasvathaanvaham,

kshe`traapanapuragraamaan dattvaa matsaarshtitaamiyaat.

(11. 27. 50-51)

Bhagwan said, ‘you should built a Mandir and establish my murti in it. The Mandir should be built very solid, to endure for a very long time. Have a garden with beautiful flowers on all sides of the Mandir. Arrange for daily puja to be done, functions to be celebrated, and have large markets close by. The Mandir should be where people live. It is not proper to build a Mandir in remote areas where people don’t have facilities to go for darshan.’

After this, Bhagwan spoke of the fala a person gets for establishing Bhagwan’s glory.

Pratishthaayaa saarvabhaumam sadmanaa bhuvanatrayam,

poojaadinaa brahmalokam tribhirmatsaamyataamiyaat.

(11. 27. 52)

‘A person who organizes My glory in this way gets *saarvabhauma* – meaning, he gets the position of a supreme Monarch. And the person who builds the Mandir for the murti gets the aishwarya of all three lokas. The person who does My puja with the feeling that I am present in the murti obtains Brahmaloka.’

After saying this, Bhagwan did not feel fully satisfied. So He said, ‘*tribhirmansaamyataamiyaat* – these three – the person who does My pratishtha, builds My Mandir, and does My puja – become the same as Me. They obtain *saarshthi mukti* – Mukti with the same powers as Mine.

Maame`va nairape`kshye`na bhakttiyoge`na vindati,

bhakttiyogam sa labhata e`vam yah poojaye`ta maam.

(11. 27. 53)

If he does My puja with a nishkama bhava, wanting nothing for himself, he gets Bhagwan Himself through Bhakti-Yoga.’

A person who does Bhagwan’s aradhana by this method given by the Shastras gets Bhakti-Yoga.

Yah svadattaam parairdattaam hare`t suraviprayoh,

vrittim sa jaayate` vinbhugvarshaanaamayutaayutam.

(11. 27. 54)

If someone deprives a Brahmin of daan that is given to him, or his allocation of doing seva in Bhagwan’s Mandir, the one who snatches away this vritti of the Devta and the Brahmin has to be born as a worm that lives in excreta, for thousands of years.

Kartushcha saararthe`rhe`toranumoditure`va cha,

karmanaam bhaaginah pre`tya bhooyo bhooyasi tatfalam.

(11. 27. 55)

Bhagwan clarified that a person who assists in the puja gets the same fala as the one who does the puja, and so does the person who appoints these Brahmins for doing the puja. A person who does Kriya-Yoga repeatedly gets an even greater fala.

Narayana! The sum of this is that just as kriya is needed to maintain your home and shareer, use your shareer for Bhagwan's seva. Don't be idle. Don't let indolence become your daily diet! See your own state. Doing bhajan given an inner brightness; indolence gives darkness. The effect bhajan should have on your mana is lost unless you do some karma with your shareer for Bhagwan.

If you work for Bhagwan your Rajoguna will become shuddha, and Tamoguna will leave you. So, if you wish to be free of your asakti for your deha, do the Ishwara's puja.

Thus, this twenty seventh chapter of the eleventh canto is concluded.

Chapter Twenty eight

- A definition of Paramartha: the first step – avoid ninda-stuti.

'Artha' means, the things that are separate, and *'param-artha'* means, that which is one in many arthas.

For example, there are many manushyas, all with different names and forms. What is one in them? There are many different things with different names and different meanings – this is a book, this is a table, this is a watch, etc. Now, what is Paramartha?

That, which is one in all the different names and arthas in the sansara, is called the *param-artha,* the param roop, the supreme form of artha, in which there is no bheda of artha – that is called the Paramartha.

Bhagwan Shri Krishna defined Paramartha to Uddhavaji, to sum up Gnan Yoga.

Shreebhagavaanuvaacha

Parasvabhaavakarmaani na prashanse`nna garhaye`t,

vishvame`kaatmakam pashyanprakrityaa purushe`na cha.

Parasvaabhaavakarmaani yah prashansati nindati,

sa aashu bhrashyate` svaarthadasatyabhinive`shatah.

(11. 28. 1-2)

Shri Krishna said, 'let people behave according to their svabhava, without praise or criticism.'

The svabhava of some people is shanta. A cow's svabhava is to give milk, a scorpion's svabhava is to sting, and a tiger svabhava is to devour. Thus,

the svabhava of one is tranquil, the svabhava of another is to be violent and the svabhava of a third is to be stupefied. Just as different animals have different tendencies, people also have different natures. Every being comes into this world with his individual svabhava. The svabhava of some is to be interested in politics, some in Dharma, some in amassing wealth, and some in social work or something else. Some people are inclined to nivritti and some to pravritti. People get involved in the activities that appeal to them naturally. It is the svabhava of one person to go to Sadhus, and the svabhava of another to speak ill of Sadhus.

You want that the people who are critical of Sadhus should start to go to them. You will not succeed in this. People who have antagonism for Sadhus want people to stop going to Sadhus, but they will not succeed either, because the svabhavas of both are different.

So, *'vishvame`kaatmakam pashyam'* – see that the Prakriti is one in both of them, even though the svabhava is different in different people. The Purusha who is the Paramatma is also one in all. So, see the oneness in all, and don't eulogize or criticize anyone.

'Parasvabhaavakarmaani yah prashansati nindati' – it is the svabhava of some people to create a relationship where none exists. Some relationships are increased by Ishwara-kripa. So, *'parasvabhaavakarmaani yah prashansati nindati'* – my brother, they have become involved.

Oh, they have become involved in *ninda-stuti* – in eulogizing and criticizing others, who behave according to their own svabhavas.

Bhagwan said, *'sa aashu bhrashyate` svaarthaat* – such people can never obtain Atma-drishti.'

'Sva' means the Atma. People who become involved in ninda-stuti can never be established in the Atma; they can never experience their Atma. They will fall from their own swarup, from the oneness of the Atma and the Paramatma.

Why will they become corrupt and fall?

Because, *'asati abhinive`shatah'* – there are neither guna nor dosha in the sansara; only the advitiya Brahman exists. Yet these people believe the gunas to be real and get involved in praising them. They also believe the doshas to be real and criticize them. Since they get involved in praising and criticizing the things that are nor real, and they also identify with these unreal things, they fall from that, which is the Satya.

Therefore, a person should abstain from ninda-stuti. He should stop speaking ill or people and criticizing them. He should become established in the Satya Paramatma who is his own Atma.

The fact is, *'sudhaa saraahiye`amaratаa, garala sahaariye` meechu'* – praise amrita by saying that a manushya becomes immortal by just the touch of air that has passed over the amrita. Praise the poison by saying that a person dies if touched by the air that has passed over the *'garala'.*

This is the difference in the svabhava of these substances, and each excels in its own field. There is no occasion for ninda-stuti.

I heard this shloka very often after I came to Shri Udiya Babaji Maharaj. I had read it earlier in the course of my studies. One example had been given to me. A Brahmin called Vidath lived in Kashi. He went early morning to Dashasvamedha Ghat to bathe in the Gangaji, and give arghya to Surya Bhagwan. Once, in the monsoon a scorpion came into his cupped hands along with the water. It stung the Brahmin. He dropped

the scorpion instinctively, but then he scooped it up again with the water in his cupped hands. Once again it stung him and once again he dropped it but picked it up. This happened nine times.

The people bathing beside him asked, ‘why are you lifting this wicked creature again and again? You know it will only bite you!’ The Brahmin said, ‘seeing this scorpion gives me the inspiration that if an insect does not give up its svabhava to sting, why should I, a manushya, give up my svabhava of helping a helpless creature? If I give up my effort to save it, it will be the victory of durguna over sadguna! No; I don’t need to give up my svabhava.’

The customs of the people in South India are different from the customs of the people who live in the Himalaya, even though both live in the same country.

On one of my journeys to Badrinath I saw people take the body of a dead man to the Gangaji. The built a pyre and burnt the body, but they did not bathe after that. They washed their hands and feet and went back in the same clothes. There is no need for a bath in that cold climate, as there is in the lower areas. In Madras, people don’t wear stitched clothes when they go on such an occasion.

Once, when I was at Badrinath, I wanted to have some tea. I asked the man who was making tea whether he had had his bath. ‘Baba,’ he said, ‘people who live lower down need to take baths, because the air is so dirty in the plains. We are touched by the pure air of the Himalaya – our shareer is always shuddha. What need have we to take baths?’

So, customs and lifestyles are different in different regions. Every place has its own sanskara. The food is different and the norms of social

interactions are different. If you insist that everybody should be made to follow the same rules and lifestyle, it is inviting strife. Let people live according to their svabhava. There is no need to make favorable or unfavorable comments.

Someone may ask, 'what will happen if we get involved in ninda-stuti?'

Bhagwan explained the dosha in this, from both angles. *'Sa aashu bhrashyate` svaarthaat* – you will not achieve Brahma-nishtha, the advaita Brahman; whereas you are catching the good and bad in the non-dual Brahman Itself if you do ninda-stuti!'

The second point Bhagwan said is, *'asati abhinive`shatah* – because you have abhinivesh in the asat-vastu. You identify with the bhootas that are mithya. You will lose your way.'

What is the need to argue whether there is a snake or a garland or a stream of water in the rope? Where is there any question of the water in a mirage in a desert being pavitra or apavitra, fit or unfit for bathing?

A manushya gets bound with his own group, community, or Sect due to lack of the Tattva-drishti. He begins to criticize others, and praises his own group. This creates a burning in the mana. The manushya is agitated day and night.

Just think – where is the state of experiencing dukha due to identifying with the insignificant things of this sansara, and where is the state of Brahma-nishtha, and where is the falling from this state and getting involved in ninda-stuti?

It is a cause of dukha to get into the disputes of ninda-stuti for both reasons. It is not the lakshan of a Mahatma to get involved in ninda-stuti.

I have stayed with many Mahatmas. When I first felt the conviction, ‘this is a Mahatma’, I was seven years old. That Mahatma was Paramhansa Jagannath Puriji Maharaj. He had given up a kingdom in Nepal and become a Sanyasi. He lived in a village close to ours, and came to our house occasionally. That time onwards, I have had the feeling of what Mahatmas are like. I have seen many Mahatmas since then.

There was one Mahatma who laughed if anyone did ninda of anybody in his presence. He would neither agree nor disagree. You could speak for an hour, criticizing somebody, and he would smile and say, ‘what is this worth? It is mere perception.’

There was one Mahatma who tried to explain, ‘my brother, don’t sully your chitta. Let the man be what he is. Why are you harming yourself by sullying your mana?’

There was one Mahatma who would call the person who was criticized as well as the person who criticized him. He would tell the person who was criticized, ‘look, my brother, this is what this man thinks of you. He is sullying his mana because of you. So please do this kripa, that his chitta does not get sullied. You are a very good man – please save this man’s chitta from getting spoilt.’

Thus, there are many types of Mahatmas. A person who gets into the trap of seeing good and bad in people gets raaga-dvesha. When a person gets raaga-dvesha he becomes sukhi-dukhi.

Taijase` nidrayaaaapanne` pindastho nashtache`tanah,

maayaam praapnoti mrityum vaa tadvannaanarthadrikpumaan.

(11. 28. 3)

The karya of the Rajas ahankara is Taijas. That means, according to the method of Sankhya, the group of the indriyas consider it to be the karya of the Sattvik ahankara. The method of the Bhagwat, however, considers it to be the karya of the Rajas ahankara. This is why it is explained that when the karya of the Rajas ahankara is overcome by the doshas of the indriyas – meaning, when sleep comes – then, *'pindastho nashtache`tanah'* – the chetan-shakti of the jeeva that stays in the panda is destroyed. 'Pinda' refers to the human shareer, the deha.

I have heard that a man went to a shop Punjab, to buy some things. He told the shopkeeper, 'give me so many grams of this and so many kilograms of that item.' Another man was waiting to be served. When the shopkeeper asked him what he wanted, he said, 'give me two pinda of that.' He mistook 'grams' for 'pinda', because a village is called a 'pinda' in Punjab!

In Sanskrit literature the word 'pinda' is interpreted in many ways, but here, it means the shareer. When the prana leaves the shareer, it becomes the pinda of something. It can be the pinda of agni, or water, or a dog. Just as a ball of cooked rice is also consumed by someone or another, the pinda of the deha is also consumed by someone or something; and therefore, this shareer is actually a pinda. It is a mouthful for someone to consume.

Just as people look at the ripe mangoes on a tree with greedy eyes, wild animals like wolves and tigers look at people hoping to satisfy their hunger by eating them. And so, the shareer of the manushya is just like a pinda-daan done for ancestors.

So, *'nashta che`tanah'* – when a manushya's consciousness is destroyed there are two states he can get. *'Maayaa praapnoti mrityum vaa'* – Maya

is created within the shareer itself. The person sees many things, the way we see things in a magic show. There is no length and breadth in a dream. A person who is dreaming sees miles of land on all sides. There is no sequence of time in a dream. The dreamer sees days, months and years pass. He sees thousands of people. What is all this? It is a svapna, Maya, a play of magic. When a person's chetan is destroyed and the indriyas become numb, a new srishti arises within.

Or else, the manushya gets laya and becomes immersed in a state of deep sleep. This is how the manushya who sees many things does not see the Ishwara. He has no thought about how the Ishwara created this srishti, and how He became the srishti; he sees only what he will get from the multiplicity of the srishti. He sees the multiplicity as artha – as so many vastus – and interacts in the sansara. The fact is his Gnan has been destroyed. He sees the multiplicity in a state of agitation, or else he goes into laya.

Look, my brother, the fact of the matter is that there is nothing in this sansara to be seen as being good or bad.

Kim bhadram kimabhadram vaa dvaitasyaavastunah kiyat,

vaachoditam tadanritam manasaa dhyaatame`va cha.

(11. 28. 4)

'Avastunah dvaitasya kiyat vaa bhadram kim kiyat vaa abhadram kim' – when there is no Satta called 'dvaita', since dvaita would be possible only if it had a form, there can be no duality in the one *nirvishe`sha* – free of distinctions – Brahman.

Dvaita needs distinctions, specifications, so that one vastu can be distinguished from another. Oh my brother, the manushya has become separate from the Paramatma by a pin-point! He is perceived in multiple forms because of the Maya – which is not real – of the Parabrahm Paramatma.

So, *'avastunah'* – meaning, *'brahmagnaana-dashaayaam baadhitasya'* – this dvaita is negated as soon as you get Gnan about the anant Brahman.

How much is good in this dvaita – *'kim kiyat bhadram'* – and how much is bad – *'kim kiyat abhadram'*?

There is nothing that is good, and nothing that is bad, leave alone how much! At the conclusion, nothing is good or bad in the sansara, or by svabhava.

Then?

'Vaachoditam tadanritam manasaa dhyaatame`va cha'* – *'vaachaa uditam ukttam'* – whatever is spoken by the vani is what has been experienced by the indriyas and thought by the mana – *manasaa dhyaatam cha'*. It is all *'anritam'*, meaning, it is all mithya. *'Anritam'* – meaning, *'e`tat ritam na bhavati'. It is not *'rita'* – it is not a Vedic Satya accepted by the Shruti. *'Yad ritam na bhavati, tat anritam bhavati'* – that which is not Satya is mithya.

The sansara is perceived as a vyavharik satya – a reality limited to the convenience of social interaction. It is perceived but is not permanent.

If a person has bodha that the Atma and the Paramatma are one, it is all anrita – it is false.

We were going somewhere in a car one day. The driver did not know the way so one gentleman was telling him when to turn right and when to turn left. The Mahatma who was with me said, 'my brother, I forget this left-right!' I told him, 'understand it like this – right means *rita* and left means *liptam.'* The left hand is *liptam*, meaning, it is unclean, not to be used for doing puja or eating. Rita means the true path. Anrita means that, which is not satya.

This worldly interaction that is seen is not real.

Chhaayaapratyaahvayaabhaasaa hyasantoapyarthakaarinah,

e`vam de`haadayo bhaavaa yachchhantyaa mrityuto bhayam.

(11. 28. 5)

When it is all anrita, why do people feel bhaya in it – why do they fear death?

Oh, don't even ask about bhaya! People feel afraid of things that are false. They feel lobha for that which is false. This is seen very often in *'chhaayaa'*- meaning, a reflection, and in *'pratyaahvayaa'* – meaning, an echo, and in *'aabhaasa',* meaning, an illusion, like mistaking a coil of rope for a snake.

Some thirty or thirty five years ago I used to read a magazine called 'Saraswati'. I had read a story about an African gentleman who went to London and worked there for some time. In those times there were no mirrors in Africa, so he did not know what a mirror was until he saw a mirror in London. The man bought a mirror to see his face when he shaved. When he returned to Africa, the man took the mirror with him. His wife saw it in his bag when she was unpacking, and picked it up. She

saw a woman in it, and came to the conclusion that this must be the picture of a woman he had married while he was in London.

There was a big quarrel. The wife went away to her father's house, taking the mirror with her, to show her parents the proof of her husband's infidelity.

The lady stayed for some days at her father's house, waiting for her husband to come and cajole her. Her father wondered why his daughter was not returning to her husband. One day, he saw the mirror and picked it up. He saw a man and came to the conclusion that his daughter must have got entangled with this man. He scolded his daughter. The mother came running to see why her husband was scolding her daughter. She saw the mirror lying there and picked it up. She saw a woman in it and felt frightened to think that her husband had kept another woman!

Now – see; this is called *'pratibimba'*. The daughter and the son-in-law quarrelled, and the father and mother quarrelled.

Why?

Only because the pratibimba ! This is called *'chhaayaa'*. Does a chhaya – a shadow; a reflection – have weight? Does it have length and breadth? It becomes long if taken near the light and short if taken far from the light. There is no fixed length or breadth in a reflection, and no weight in it. It cannot remain without a vastu. Therefore, a reflection is nothing, yet people quarrel over that, which has no substance.

'Asantoapyarthakaarinah' – in spite of being nothing, these reflections become a cause of misfortune. Similarly, when we look at the vishays of the sansara they are reflected in our hriday. There is nothing inside; it is all empty – and yet, they cause so much strife!

'Pratyaahvayaa' means, an echo – a sound that rebounds and returns. When I first went to Rishikesh I saw the fun of this. Some pilgrims had come from Madras and were being taken round by the local *panda*. A panda is a Brahmin who also acts as a guide. The Panda told the Madrasi pilgrims, 'a Devta lives in the mountain here. If we ask him what he wants, he tells us, and we have to give it to him as an offering.' The pilgrims believed him and agreed to pay for the food.

The Panda shouted, 'will you have laddo or peda?' Back came the echo, 'peda.' For another man he called out, 'will you have peda or laddo?" and the echo came back, 'laddoo'. The Panda told one man to get peda and the other man to get laddo to offer to the Devta, and then took the sweetmeats home with him!

So, *'hayasantoapyarthakaarinah'* – in spite of not being real the artha – meaning, the objects of the sansara, are active. People get what they want from them.

'Aabhaasa' means something illusionary, like the silver seen in mother-of-pearl.

It is said that a great *shaastraartha* (theological debate) was held at the Court of a Raja. The subject was 'Is the silver seen in a seashell an *asat-khyaati* or is it a *sat-khyaati*?' That means, is the belief that there is silver in a seashell correct or is it a false belief?

Now, the person who said that the silver was real won the debate because he quoted passages from the Shastras that his opponent was unable to counter with appropriate quotes from the Shastras. The Raja believed that the silver is an asat-khyati; it is illusionary. He gave the winning person an impressive certificate of winning the Shastrartha.

Then he said, 'as a reward for being the winner, this Brahmin has my permission to take away all the silver from the shells in my Kingdom. He may not take any of the shells; he can only take the silver they contain.'

Thus, *'hyasantoatyarthakaarinah'* – no other vastu exists in the one anant, paripoorna Paramatma, but all interaction goes on because of the illusionary objects of the sansara.

Therefore, the substances like the deha etc – *ye` hyasantoatyarthakaarinah bhavanti* – have a utility even though they are fleeting realities. The deha, indriyas, mana, vishays etc do not exist from the viewpoint of the Tattva, but the people who believe they are real get snared in them, and are subject to the fear of repeated rebirth. They remain trapped in the cycle of birth and death, until they get Tattvagnan.

Aatmaiva tadidam vishvam sriyate` srijati prabhuh,

traayate` traati vishvaatmaa hriyate` harateeshvarah.

(11. 28. 6)

Aatmaiva prabhuh' – that, which is the Atma, is the Prabhu; and what Prabhu is, is the Atma. *'Tadidam vishvam srijati srijyate` cha'* – it is He, who creates this srishti and takes on the form of this srishti. It is He, who sustains and protects it, and it is He who is sustained and protected. It is He, whose pralay is done, and it is He, who does the pralay, because He is the abhinna-nimitta-upadan karana of the srishti. He is the pot a well as the potter. Even the abhinna-nimitta-upadan karana is *vivartee* – meaning, it is seen without actually existing.

Tasmaanna hyaatmanoanyasmaadanyo bhaavo niroopitah,

niroopite`yam trividhaa nirmoolaa bhaatiraatmani,

idam gunamayam viddhi trividham maayayaa kritam.

(11. 28. 7)

'Tasmaat anyasmaat aatmanah anye` bhaave` na niroopitah' – therefore, the sarva-adhishthana, svayam-prakash Atma-vastu that is separate from this whole prapanch, is the only Satya. Nothing that is separate from it has any satta that can be brought out from the Atma-vastu. This is *trividhaa bhaati* – it makes itself known in three forms. One is the adhyatma in the shareer. The second is the adhidaiva seen in the Surya and other Devtas, and the third is the adhibhoota seen in the forms of the prithivi and the other elements, and their subtle forms like shabda, sparsha etc.

These three forms are experienced by us, but they are *nirmoola* – they have no foundation. They have no karana. Then the karya is perceived without there being any karana, you can understand that it is completely false. For example, someone mistakes a tree stump for a lion that has no father. The perceived lion is not born form the seed of another lion. Thus, any karya that is perceived, which has no karana, is completely false. It is mithya.

Similarly, the things that are seen for a while in the anadi, anant Parameshwara – the things that are born and die – are all false.

Idam gunamayam viddhi trividham maayayaa kritam.

This srishti is a play of the three gunas of Sattva-Raja-Tama, and it is created by Maya. Just as a skilled magician shows all kinds of amazing things to his audience, this srishti is a play of that Supreme Magician's Maya!

Therefore –

E`tadvidvaanmandaditam gnaanavignaanaipunam,

na nindati na cha stauti loke` charati sooryavat.

(11. 28. 8)

Bhagwan said, *'e`tat maduditam gnaanavignaanaipunam vidvaan purushah loke` na samati, na cha samati stauti, ke`valam sooryavat charati.* The dexterity of the Gnan-vignan described by Me – which is the one chetan in all – is called "Gnan". And that, in which no other exists – that akhand chetan – is called "vignan".'

Gnan is the all-pervading chetan, and vignan is the chetan that is free of any feeling of being pervaded or of pervading. A person who grasps this fully doesn't do ninda of anybody; neither does he do stuti of anybody. He neither criticises nor eulogises.

Then, how does he do vyavhar?

'Loke` charati sooryavat' – he behaves like the Surya.

Does the Surya criticize a thief, or praise an honest man? It gives light to all, for them to carry out their activities, but does not behave differently with different people. In fact, no Tattva differentiates or discriminates. The dharati makes no stipulations about who will be allowed to live on her. Jala does not refuse to go into anyone's mouth, whoever it may be. Neither the agni, nor the vayu, nor the akash make conditions about who can benefit from them and who can't. The antahkarana does not refuse to go into the shareer of any person – then, how will the Ishwara refuse? The Ishwara is present in the antahkarana of all people, good and bad, honest and false. And, for a Mahatma who has recognized that this

Ishwara fills everybody, and is the Atma of everybody, and nothing exists but Him, there is no occasion for ninda-stuti.

I have observed that people form an impression in their mana, and become enslaved to their own convictions. For example, a man made some mistake many years ago. You form an opinion that this is a man who does wrong things. Now – how was the idea created that he will do wrong things even now, just because he did something wrong ten years ago? This idea is created because you are incapable of letting go of the opinion you had formed earlier. You are bound by that belief, so you are not open to the idea that the man may have changed. Thus, a manushya becomes mesmerised by preconceived ideas.

There is an adage in our village *'saraaho mata, saraaho mata; nindanaa pade`gaa'* – don't praise so much; you will have to criticize. And, *'nindo mata, nindo mata; saraahanaa pade`ga'* – don't criticize; you will have to praise. People change in time. They improve and they deteriorate.

Since the Ishwara is present in all, and guna-dosha keep appearing in all, stop finding faults or singing praises. Tamoguna appears in a man, Rajoguna appears in him, and Sattvaguna also crops up in him. The jeeva appears at times and the Ishwara appears at times. A thief appears in him at times and a gentleman appears in him at times, because everything is present in all.

We have a Mahatma. He is a siddha Mahapurusha. He has only one Mahavakya. 'Everything is in everyone.' There is good in the bad and bad in the good. The Ishwara is in all; all are in the Ishwara.

Pratye`kshanaanumaane`na nigame`naatmasamvidaa,

aadyantavadasajgnaatvaa nisango vichare`diha.

(11. 28. 9)

Bhagwan Shri Krishna is giving Uddhavaji the method for obtaining nishtha in Gnan-vignan. 'See it for yourself,' He said.

What should we see, Maharaj?

The pot breaks – *pratye`kshana* – does it break or not? This shareer of the manushya is also a pot. It has a fat stomach and a narrow neck.

And, *'jo faraa so jharaa, jo baraa so butaanaa'* – that which ripens falls, that which burns goes out. So, just as a pot breaks, this manushya shareer also breaks.

Very well; the pot is seen to break, but the destruction of the dharati is not visible.

It is visible.

How?

'Anumaane`na' – some things are composed of many parts that are put together to make it. A day comes when the parts break off and scatter. By the same token you can infer that this dharati won't remain as it is; neither will the Surya and Chandrama, because they are made of many components.

But at least the akash will remain, won't it?

The Vedas say, *'tasmaadvaa e`tasmaasaadaatmanah aakaashah sambhootah'* – the akash was created. Now, *'yajjanya tad anitya'* – that which is created is impermanent. Therefore, even the akash will not remain.

What about the Prakriti, which is the karana of all – she will remain, at least?

'Aatmasamvidaa' – when a person gets the anubhav that the Brahman and the Atma are one, the feeling of karya-karana is negated. Therefore, *'aadyantavadasamgnaatvaa' – yadyad aadyavantavat tadtad asat* – that, which has an adi and an anta is asatya.

Adi-anta does not mean a beginning and an end in kaala. It means an adi and an anta in desha.

What is the adi-anta of a square?

One adi-anta is that a square was formed one day – kaala comes in. This is its adi, and the day the square breaks is its anta. This is the adi-anta in kaala.

Now, it begins with me and ends with the mike – this is its adi-anta in desha.

You can see a handkerchief here, with a mala on it. The mala is not a square and nor is the handkerchief. The handkerchief begins where the mala ends, so the anta is in desha as well as in kaala, and also as a vastu.

And so, any vastu that has an adi-anta in desha, kaala and vastu is not a Tattva. It is not *abaadhita* – meaning, it is subject to negation. Furthermore, it is not a prakashaka (that, which illuminates). It is adhyastha (superimposed) and prakashya (illuminated); and therefore, it is asat. It is also vikari – it is subject to decay.

Thus, these substances of the sansara that are perceived are drishya and vikari. They have an adi-anta, and they are jada. They need a source of illumination to be known. They are not svayam-prakash, and therefore,

they are mithya. So don't get trapped in them. *'Nisango vichare`diha'* – if you become too friendly with that, which is false, you will get contaminated by it, you know!

These things of the sansara keep changing, like a chameleon changing its colors. Don't get connected to them. Don't have asakti for them. Remain asanga when you interact in the sansara.

- Who obtains the sansara, and how?

Uddhava uvaacha

Naivaatmano na de`hasya sansritirdrishyayoh,

anaatmasvadrishoreesha kasya syaadupalabhyate`.

(11. 28. 10)

Uddhavaji asked a question. 'If You tell me that the entire drishya is asat when seen from the viewpoint of experiencing it, the point comes up that the Atma is svayam-prakash, whereas the dvaita of the deha etc is jada. In that case, how do we get the perception of the sansara? To whom does janma-maran happen? *Kasyasyaadupalabhyate`* – because it is obvious that people are born and they die.'

My son was born on a specific day, my father died on a certain day. I was born on a certain day and will die on a certain day. Thus, birth and death are seen clearly – but what are they in? Are they in the jada or in the chetan? This is the question.

If janma-maran is in the jada, we have never been connected to them; and the chetan can neither be born, nor can it die, because it is the

prakashaka of janma-maran. It is the drashta, the sakshi, separate from the jada.

Since there is no janma-maran in the chetan, the sansara is not in the chetan. Therefore, janma-maran can neither be in the jada nor in the chetan. However, every person in this world believes he has been born and he will die one day. So what is the reality?

Uddhavaji asked, 'He Krishna! *Aatmanah samsritih na, de`hasya cha samsritih na* – the janma-maran of the chetan Atma is not possible, nor the janma-maran of the jada deha. The deha is composed of mitti, jala, agni, vayu; if weighed, they remain unchanged even after a person dies. When the shareer is burnt, the ash merges into the mitti, the heat in the natural temperature of the air, and the air with the air. The weight of the body remains the same. Then – who died?

Samsritirdrishyayoh – the Atma is the drashta and the shareer is drishya. *Anaatmasvadrishoreesha* – the deha is anatma and svayam-prakash. Furthermore, it is seen in this sansara that babies are born and people die. Who perceives all this?'

Aatmaavyayoagunah shuddhah svayamjyotiranaavritah,

agnivaddaaruvadachidde`hah kasye`ha sansritih.

(11. 28. 11)

Uddhavaji is asking Bhagwan Shri Krishna in a beautiful way, about the indestructible Atma and the destructible deha.

What is the harm if you say that the Atma is subject to destruction?

If the Atma is destroyed, who will know anything? The Atma is the knower; it will always remain.

The *vinaasha* – destruction – of the Atma cannot be established by experience. It is not anubhav-siddha. Let the person come forward who can say that he has seen himself being destroyed! How could he talk about his destruction had he truly been destroyed?

The destruction of the deha is seen; not the destruction of the Atma.

'Agunah' – Bhagwan explained that the Atma is nirguna. It has neither raaga nor dvesha. Guna and dosha exist in raaga. Where there is no Sattva, Raja or Tama, how can there be raaga-dvesha?

The third point is 'shuddha'. Paapa-punya cannot touch the Atma. They only get attached to the shareer.

The fourth point is that the Atma is svayam-prakash. It is self-illuminating and it also illuminates everything else. Therefore, it cannot be negated even by agnan.

The fifth point is *'anaavritah'* – the Atma is not hidden by any *aavarana* – it has no covering that hides it. The shareer is *aavrita* – clothes hide it; but the Atma is anavrita. The Atma is bright, like agni; whereas the shareer is inert, like wood.

'Now, tell me, *kasye`ha sansritih* – who is born, and who dies?'

The gold does not die, nor does the one who wears it. The shape of the ornaments is changed. A manushya who believes himself to be the bangle will be dukhi if the bangle is broken, but the manushya who identifies with the gold won't feel sorrow if the bangle is broken and reshaped. He knows that all the different items of gold are his own self.

The purport of this is that a person who gets trapped in a name and form believes himself to be subject to birth and death. A person who rises above this identification does not get entangled in the cycle of janma and maran.

'So – *kasye`ha samsritih* – please tell me who is caught by this sansara?'

- Shri Krishna's resolving Uddhavaji's perplexity. 1.

Shreebhagavaanuvacaha

Yaavadde`he`ndriya – praanairaatmanah sannikarshanam,

sansaarah falavaanstaavadapaarthoapyavive`kinah.

Arthe` hyavidyamaane`api samsritirna nivartate`,

dhyaayato vishayaanasya svapne`anarthaagamo yathaa.

Yathaa hyapratibudddhasya prasvaapo bahvanarthabhrit,

sa e`va pratibuddhasya na vai mohaaya kalpate`.

(11. 28. 12-14)

Bhagwan Shri Krishna said, 'it is true that neither the deha nor the Atma incur janma-maran.'

Then?

Things perceived by foolish people are not necessarily real. That, which is perceived due to agnan does not exist.

I was in class A or class B when this incident took place. I will give you an example of my own intelligence! There was a test that had an addition where I was to give the answer to the sum of eight and six. Instead of

fourteen, I wrote thirteen. The Master asked me, ‘who taught you this?’ What was I to say? Stupidity does not need to be taught! There is no school for teaching foolishness to children!

Somebody asked Anne Besant, ‘the Vedantis keep talking about agnan-agnan. Where did agnan come from?’

Anne Besant replied, ‘no schools or colleges are made for teaching agnan! Agnan is anadi; it comes on its own. Methods are created to remove it.’

Thus, this bandhan of janma-maran has been there since time immemorial, because of not knowing our swarup. You become free of it as soon as you get Gnan about your swarup.

So – from where does agnan come? Where does this bandhan come from?

Shri Udiya Babaji Maharaj told us not to bother about this. When I first met Baba, it was in Jhusi. I had asked him, ‘who does janma-maran happen to? Why does it happen?’

‘The answer is different. Janma-maran happens because of the vasanas of the jeeva. The sookshma shareer absorbs the roop of the vasanas and akaras that are filled in it.’

That is all right, but whose janma-maran is it that happens?

Baba smiled when he heard this. He said, ‘a jignasu has got the buddhi for establishing janma-maran, but not the buddhi to do chintan that the “I” is not the one who is subject to janma-maran! If you have accepted being subject to janma-maran and being sukhi-dukhi, nobody else can succeed in removing your convictions. When you, yourself say, *“aham*

paapee – aham punyaatmaa" – who can save you from the fala of paapa and punya?'

Here, fala means 'Aham'. A person who has the fala is the one who has Aham.

What is the sansara?

When you merge your 'I' with the sansara and say, 'I will die one day', you have mrityu. When you say 'I have sukha; I have dukha' then you are sukhi-dukhi. However, if you don't make a khichri of the two – if you don't mix up your Aham with the sansara and keep your Aham detached from it, there is no such thing as the sansara. You will be detached from the sansara's paapa-punya, sukha-dukha, deha-indriyas, moha-prana etc. There is no coming into this loka and Paraloka for you either.

It is the *nyaaya* (ruling) of Bhagwan's sansara that when a person puts his signature to accepting he is a paapi, he invites dukha. A person who feels he is a paapi will be dukhi. Then, he will have to say, 'I am dukhi.' There is nobody else who will give you dukha unless you give your consent to it.

Maanee maanee bandhana mein aayo, apanapo aapuna hi bisaraayo.

A manushya forgets his swarup. He feels he is bound and so he becomes bound. He is trapped in dukha because of his belief that he is dukhi. This is called *'falavaanee'* – the person who says something gets what he says he is.

Does the sansara become real because you accept 'Aham'?

No; the sansara does not become Satya. *'Apaarthoapyavive`kinah.'*

'Apaartha' means, *apagata artha* – there is nothing to be afraid of, but a person feels frightened because of immaturity.

Once, I was walking down a narrow path in a village near Jabalpur. I saw a huge boar coming towards me. The path was extremely narrow and I felt scared that the boar may attack me, and the boar felt afraid that I would attack it. We both stood still for a moment, wondering what to do. Then the boar noticed a gap in the wall and escaped through it. Look; the boar did not want to attack me. It was a lack in my understanding that I feared it may. Similarly, *'avive`ke`nah'* – these people of the sansara don't have vivek. They are aviveki, they are nasamajh, and so they feel troubled by this sansara of janma-maran, sukha-dukha, and paapa-punya that gets attached to them like a bhoota.

Why is that?

It is because they don't know their own swarup.

How do sukha-dukha and paapa-punya get attached when they are not real?

Arthe` avidyamaane`api samsritirna nivartate`,

dhyaayato vishayaanasya svapne`anarthaagamo yathaa.

(11. 28. 14)

Even if a vastu is not real, *'samsritirna nivartate`*. One person said, 'when there is no sansara, there is no need for shravan, manan and nididhyasana, no need for bhakti or upasana, and no need for antahkarana shuddhi either.'

This attitude will never make a person free of the sansara, you know!

There is a kind of bird that shuts its eyes when it sees a cat coming to pounce on it. It tells itself that the cat can't see it if it doesn't see the cat. So it buries its head in the sand, but it gets killed! Saying that the sansara is not real won't help you to save yourself from its influence. You can't afford to give up sadhan if you want to be free of this sansara.

There was a young man at Swargashram. He was very hasty in accepting the principle of 'Aham Brahmasmi – I am the Brahman.' He would jump recklessly into the Gangaji ignoring the risk of the strong currents. When people told him to come out, he would say, 'Gangaji is mithya, my shareer is mithya and my jumping into Gangaji is also mithya.' He refused to listen to reason.

Another Vedanti taught him a good lesson one day. He also went into the Gangaji and caught this young man, and gave him a hard punch. The boy began to weep. The man told him, 'well, my lad? Isn't this punch also mithya?'

'The punch may be mithya, but my pain is real,' said the boy.

'Stop bathing in the Gangaji if you want to destroy this pain,' said the Vedanti. 'Only this mithya punch will make you give up your dangerous idea of mithya!'

Aapasamein samasattaa jinakee,

lakhee saadhaka baadhakataa tinakee.

The level of the sadhan has to match the situation.

The meaning of this is that the kind of sansara that has trapped us requires a matching sadhan to make us free.

So, *'arthe` hyavidyamaane`api samsritirna nivartate`'* – why is the sansara not given up?

Bhagwan explained, '*dhyaayato vishayaanasya* – people think about vishays night and day. They keep thinking of the things they want to get and do. They don't think of the Brahman, of the Atma, or about doing shravan, manan and nididhyasana. They say, "because, there is actually no janma-maran. I am nitya-shuddha-buddha-mukta."'

So, what do you want to do now?

I want to earn money and enjoy luxuries.

Money is real, and everything else is false! The fala of this repeated chintan of the sansara is to obtain the sansara again and again. Just as a tiger seen in a dream is not real but the dreamer feels it is about to attack him, a person who does chintan of the sansara obtains the sansara. He gets dukha.

If you want to destroy dukha do chintan of the Paramatma. Do shravan, do manan and do nididhyasana! This cuts away the sansara.

Yathaa hyapratibuddhasya prasvaapo bahvanarthabhrit.

As long as a man continues to remain fast asleep he continues to experience the misfortunes in his dreams. Once he awakens there is no moha or the dream. In the same way, so long as he doesn't have Gnan about the anant vastu, the paltry things of this sansara continue to give him dukha. When he gets Gnan about the Parabrahm Paramatma, moha for worldly objects is automatically removed.

- Shri Krishna's resolving Uddhavaji's perplexity. 2.

Bhagwan Shri Krishna is answering Uddhavaji's question. Uddhavaji had asked, that the svabhava of the Atma is nitya-shuddha-buddha-mukta, like agni; and the svabhava of the shareer is like wood – it is illuminated, it burns, it is drishya, and it is jada. Then, who is it that obtains the sansara?

That means, who gets janma-maran, Swarga-Narak, dukha, moha, bhaya, etc?

Bhagwan explained that the sansara is neither in the deha nor in the Atma. Just as a gold bangle continues to be gold after it is broken – whether or not it is melted and remolded – when a person does not know his own swarup he attaches his 'I' to his deha. That makes his 'I' a part of the sansara. *'Falavaan sansaaro bhavai'* means, to accept. 'I am a paapi, a punyatma, sukhi, dukhi, a deha, a manushya'. This acceptance of yours is the sansara. When you agreed that your deha is your 'I', it became your birth and the death of the death became your death. The sukha-dukha of the deha became your sukha-dukha.

Actually, this sansara is not to the Gnani or to the agnani. Don't think that only those who are Mukta are Mukta, and the rest are baddha. A Mukta is one in whose eyes all are Mukta. A person who sees others as baddha is not Mukta at all!

Someone may ask, 'if all are Mukta let go of shravan-manan-nididhyasana. What is the need for Satsang and bhajan?'

To this, Bhagwan said, '*arthe` hyavidyamaane`api samsritirna nivartate`* - it is a fact that there is nothing – no shabda, sparsha, roop, rasa, gandha, no stree or purusha. Even so, a person does not become free of them.'

Why is that?

'Dhyaayato vishayaanasya – it is because you do dhyana of the things that are false.'

A deer runs round frantically in the desert, in search of the water it sees in a mirage. The water is not real but as long as the deer thinks it is real it will go on seeking it. In the same way, a person whose understanding is faulty wanders around here and there in the sansara.

Sabai bhoomi gopaala kee, yaamein ataka kahaan?

jaake` manamein ataka hai soyee ataka rahaa.

(The whole earth belongs to Gopal – where is the scope for getting attached to anything? A person whose mana has attachment gets entangled in this sansara.)

Bhagwan gave an example to explain this. *'Svapne`anarthaagamo yathaa* – just as there is no real tiger in a dream, but the dreamer feels frightened of it; he will be free of his fear only when he wakes up and realizes that it was a dream.'

Now – what is the difference from waking up from a dream and waking up from the sansara?

Yathaa hyapratibuddhasya prasvaapo bahvanarthabhrit,

sa e`va pratibuddhasya na vai mohaaya kalpate`.

Dreams can be terrifying, until the manushya wakes up, but once he awakens, no sukha-dukha of the dream affects him. Now, you can comment on this.

What comment?

The dream is in a separate kaala from the waking state – the jagrit avastha is in a separate kaala from the svapna kaala, and so the dream is removed when the person wakes up. His awakening removed the dream.

Someone may say, 'no; they happen together. The end of the svapna avastha and the beginning of the jagrit avastha are simultaneous.'

There is one point, however – the dream vanishes when the person wakes up. The things seen in the dream are seen no more. There is a nebulous idea of what had been seen in the dream. Does the same thing happen in Brahmagnan?

No, that is not the case in Brahmagnan. In Brahmagnan it is like the svapna is being seen as well as negated as false.

How amazing!

The strange thing is that the jagrit kaala is not there in the svapna kaala and neither is the svapna kaala there in the jagrit kaala; and so, the svapna has to be removed for the jagrit kaala to come. The svapna will not be removed until the jagrit kaala comes.

This Turiya Atmadev is not confined in any kaala that it will be present in the jagrit kaala as the jagrit and not in the svapna kaala. And hence, when a person gets the anubhav of the Atma-Tattva he continues to perceive the jagrit as though seeing a dream. Vedanta Gnan is not opposed to perception; it is the pratyaksha of everything.

Thus, obtaining the Brahmatmaikya Gnan does not remove the jagat. It destroys the bhranti that the jagat is Satya, because this Gnan has no connection with kaala. It is not that there is Gnan in one kaala and not

there in another; or that the Turiya-Tattva is present in one kaala, while the jagat exists in another kaala.

In this, desha-kaala-vastu are all negated along with the jagat, and therefore, the negated kaala, the negated desha, and the negated vastu continue to be perceived in the Atma-Tattva. Our Atma is svayam-prakash, sarvadhishthana. It continues to be perceived while remaining as it is in the Atma-Tattva, pristine and unchanged.

Thus, the svapna kaala and the jagrit kaala are both separate, but the anubhav of the Turiya-Tattva is not separate in the two kaalas. The jagrit kaala is kaala, and the Turiya-Tattva is the adhishthana of kaala, the prakashaka of kaala. And so, the Atma illuminates the jagrit kaala while abiding in it, and illuminates the svapna kaala while abiding in it. There is no need to destroy these avasthas because they are negated by the Gnan of the Turiya-Tattva.

Shokaharshabhayakrodha – lobhamohasprihaadayah,

ahankaarasya drishyante` janma mrityushcha naatmanah.

(11. 28. 15)

The feeling of being the deha is the ahankara that is the support of the sansara. The sansara loses its support when a person overcomes his false identification with the shareer. The sansara is perceived through the route of the deha. We carry the burden of the sansara when we attach our 'I' to our deha.

One Mahatma used to narrate a story about a Marwari gentleman who went on a journey in the desert. They were traveling on camels. The man had a heavy bundle with him. 'If I put the bundle on the camel it will be

extra weight for it,' he thought. So he put the bundle on his head and sat on the camel. People asked him why he was carrying the bundle on his head. He explained that he did so because he felt sorry for the camel. He did not understand that the weight of the bundle was on the camel in any case!

The Brahman is the adhishthana of this entire prapanch of name and form. All the names and forms that exist are kalpita – they have been imagined. The Brahman is the kalpita adhishthana, and the kalpita prakashaka. The illuminating is imagined and so is the adhishthana.

That means, the prapanch is real only in the form of vyavhar. The instant the swarup of the Brahman is experienced nothing exists but the Paramatma.

People say, 'I am caught in *shoka* (sorrow), *harsha* (joy), *bhaya* (fear), *krodha* (anger), *lobha* (temptation), *moha* (deluded thinking), *sprihaa* (envy), etc. I am chased by janma and mrityu.'

Bhagwan says, 'no. These bhavas – including janma-maran – are the Dharma of the ahankara, not the shuddha Atma.'

What is this thing called shoka?

You see, shoka can be for good things as well as bad ones. A person feels shoka when a loved one dies, or for the things they had in the past, or for some misfortune or accident.

But where does shoka happen?

Shoka is related to the shareer.

And where does harsh happen?

Harsh is also related to the shareer.

And, what is bhaya for?

Bhaya is always for the future. People fear any possible trouble the future may bring. Bhaya is also related to the shareer.

Krodha is burning. Lobha is for some substance, and moha is the urge to hold on to what is dear. Moha means, to be inert. A person who has moha becomes stupefied. It is a contrary state of the chitta.

Spriha means, an avarice for getting everything, and more! A person who has Spriha wants to acquire whatever comes before him.

Where do all these abide? Are they in the anant Paramatma? Are they in the svayam-prakash sarvadhishthana Parabrahm?

No! *'Ahankaarasya drishyante`'* – a person who sits with his ahankara in his shareer is where they all abide. A manushya's identification with his shareer makes him subject to janma-maran. None of these bother a person who no longer feels, 'I am this shareer.'

There was a Mahatma who lived near Atrauli. He had chopped some wood from a tree and made a cot on which he sat and slept. At night the village people took turns to guard him, because people from neighboring villages would come silently and carry him off! He never resisted anybody.

Once a man came to him with the jewelry he planned to give his son's bride at the wedding, to be held two days later. He told Baba, 'Maharaj, my son is getting married. This is the jewelry I will give his bride. I want you to wear these ornaments, because they will become pavitra if you wear them, and bring good fortune to the newly married girl.' He put the

ornaments on the Mahatma and went away. The Mahatma sat quietly on his cot. The ornaments were worth thousands of rupees.

A little later some other people came for Baba's blessings. 'How splendid you look Baba, with all this jewelry!' they said.

Baba said, 'yes, my brother. A man came and put them on this shareer.'

'Baba, you would be feeling uncomfortable with the weight of these ornaments. Should we take them off?'

'All right, my brother. Take them off.'

The people took off the ornaments, and went off with them.

The next morning the owner of the ornaments came to take them back. He asked, 'where are the ornaments, Baba?'

'My brother, you made me wear them. Somebody else took them off and took them away. What am I to tell you?'

Narayana! This janma, maran, shoka, bhaya, etc are all ornaments that come and go. There is no Tattva in any of them. A person who sits holding on to the sansara obtains dukha. A person who feels no attachment for the sansara has no dukha.

This is what the bhaktas say –

Meeraa giridhara haatha bikaanee, honee hoya so hou re`.

(Meera is sold to the hands of Giridhara – let whatever happens happen.)

Giving up of worldly insistences is the fala of a shuddha buddhi. *'Buddhe`h falamanaagrahah'* – what is the pehchan of a buddhimaan

purusha – a person whose buddhi is not sullied by worldly considerations?

A buddhimaan purusha has no insistence about what should, or not should not happen. He is happy whatever happens. He is never defeated for the sake of the sansara; but a person who has strong urges, prejudices and preferences has to face defeat in this sansara.

De`he`ndriyapraanamanoabhimaano jeevoantaraatmaa gunakarmamoortih,

sootram mahaanityurudhe`va geetah sansaara aadhaavati kaalatantrah.

(11. 28. 16)

Actually, there is no dhaatu – no primary substance – called 'jeevan'. There is only the nitya-shuddha-buddha-mukta Brahman. Just as gold is the dhatu, not jewelry, the Brahman is the dhatu, not the things of the sansara.

And what is the jeeva?

The abhiman, 'this deha is mine, these indriyas are mine and me. The prana is mine and me. This mana is mine and me,' is called the jeeva. When you do the abhiman, 'I am sukhi' you will be sukhi, and when you do the abhiman, 'I am dukhi' you will be dukhi. If these abhimans are absent you will remain immersed in the swarup of the Paramatma.

People believe they have developed a deep love for someone in the sansara. Very well, you have great prema. Prema will follow you. However, if you don't believe you have great prema, prema will not chase you. Thus, Narayana! All the feelings in the sansara are beliefs.

'I am her pati and she is my patni. This is my house and this is my deha.' This abhiman is called the jeeva. The jeeva carries this Sattvaguna, Rajoguna and Tamoguna, paapa, punya, virtues and karmas. Actually, this Atma is the Sootraatma; it is the Mahat-Tattva. It is described by the use of many names. When the Atma accepts these upadhis as 'I' and 'mine', *'sansaare` aadhaavati kaalatantrah'* – the upadhis are subservient to kaala, and so the Atma also becomes subservient to kaala.

If some man is completely dominated by his wife he will have to go where his wife wants to go, won't he? And what if his wife conspires with another person? Then, he will be doubly subservient! So, to believe your deha to be your 'I' is to be subjugated by it, and the deha is subjugated by kaala. If you are dominated by your deha, your jeevan-mrityu, sukha-dukha, shoka-moha-bhaya etc will be dominated by the deha that is dominated by kaala; and so you also become dominated by kaala. When you give up your dependence on the deha, and become free of the abhiman of being the deha, you stay with the Paramatma. If you want to build up a friendship, let it be with the Paramatma! Remain attached to Him. Then you will no longer be subjugated by kaala.

Amoolame`tad bahurooparoopitam mano – vachah – praana – shareera – karma,

gnaanaasinopaasanayaa shite`nachchhittvaa munirgaam vicharatyatrishnah.

(11. 28. 17)

You consider the sansara to be more solid than a mountain or a plate of steel. Bhagwan said it is *'amoolame`tada'* – it has no roots. The sansara has neither a father nor a mother. It has no form, no karma, no svabhava,

and no prarabdha. It is nothing. *'Agnaane`na bahuroopsroopitam'* – it is perceived in multiple forms because of agnan. This mana, vani, prana, shareer, and the ahankara in them are perceived because of agnan.

That means that, which is perceived because of agnan is dispelled by Gnan. That, which is perceived because of karma is dispelled by karma. That, which is created by bhava is removed by bhava. And – what removes that, which is created by foolishness?

That is removed by *samajhdaaree* – by right understanding!

Agnan means *be`vakoofee* – foolishness or stupidity. Don't think it is something else! A manushya's foolishness is called agnan, not the foolishness of the Brahman, or the Atma! Agnan means a manushya's lack of the right understanding. He gives no thought to 'who am I?' and 'who is mine?' He does no vichar about his own swarup.

I am reminded of an incident of my childhood. I had a knife that I took to school to sharpen my pen. One day I wrapped it in my *antee* (the waist band of the dhoti) and forgot. I looked everywhere when I needed it, but it was nowhere to be found. I told the teacher that it seems someone had stolen it. The teacher made all the boys stand up and searched them, but the knife was not fond. Then one boy said that he remembered seeing me wrap it in my antee. I looked, and the knife was found!

Narayana! Your Ishwara – who you have lost somewhere – seems to be lost because of you have put Him in your 'I' and forgotten that He is there. So, you wander around in search of Him, saying, 'who has stolen my Ishwara?' The Ishwara is hidden in the folds of your 'I', from where the sansara rises, and where your 'I' sets.

Why don't you search one day to find out where the 'I' that sees through your eyes comes from?

Oordhvam praanamunnayatyapaanam pratyagasyati,

madhye` vaamanamaaseenam vishve`de`vaa upaasate`.

(Katha Upanishad 5.3)

The Upanishad says that there is a point in the shareer from where breath rises to come out, and to which the breath returns; and there is also the *apaana vayu* that exits from the anus. The breath goes upwards from this spot and the apana vayu goes downwards. In-between sits the tiny Vaman Bhagwan. All the organs – the eyes, nose, tongue, hands and feet – do His upasana.

Who is this Vaman?

Vaman is the Trivikram who had measured the whole Vishwa with one foot! He is the Brahman, but He sits in your vitals in a minuscule form.

That means, what is accepted as real due to foolishness, like thinking a rope to be a snake. How will the snake be removed, my brother? It will be removed automatically when you realize that it is actually a rope. Even if someone says, 'I did not think it was a snake – I thought it was a garland,' he will still be mistaken, won't he? The right understanding will come only when you get gnan of what the vastu actually is.

Gnaanaasinopaasanayaa shite`na chhittvaa munirgaam vicharatyatrishnah.

How will this agnan be cut away?

It will be cut away with the sword of Gnan.

That, which is known because of agnan is false, and the destruction of the things that are destroyed is also false. Bandhan is perceived because of agnan, and therefore, it is false; and the Mukti obtained by Gnan is also false, since there was no bandhan in the first place!

The fact is that the Paramatma's swarup is free of both bandhan and Mukti. It remains unchanged in the agnan-kaala and in the Gnan-kaala; meaning, it remains the same whether the person has Gnan or not. However, the sharp edge of Gnan cuts agnan away.

How can Gnan be sharpened?

'Upaasanayaa shite`na' – sharpen Gnan by doing upasana. The Gnan that lacks vairagya creates nishtha in the sansara instead of nishtha in the Parabrahm Paramatma. When Bhagwan's upasana is done vairagya comes into the antahkarana. So, do upasana, if you want to sharpen the sword of Gnan, and when it becomes razor sharp use it to cut agnan.

This is what the Mahatmas do, and then they wander at will in this sansara, free of desire and fear. That means you should do the same, and then do vyavhar in this sansara.

What does upasana mean here? Whose upasana should you do? Should it be upasana of the Tat-padartha or the tvam-padartha?

To chant *'soaham-soaham'* is the upasana of the tvam-padartha. The upasana of the Tat-padartha is the nirakara, nirvikar, *e`karasa* (unchanging), *nirdharmaka* (free of natural tendencies) *satyam-gnaanam-anantam* Brahman, who is the Satya, the pristine infinite Gnan, and infinite.

Whose upasana is this?

This is the upasana of the Guru! It is from him that you get Gnan. When all else is negated by the method of neti-neti you get the sakshatkara of that ultimate vastu. This is what you are taught by your Guru.

What is the upasana of such a Guru?

To be established in the nishtha of the Guru is the upasana of the Guru. Gurudev never believes himself to be parichhina, sukhi-dukhi, paapi-punyatma, or a sansari. He always believes himself to be the Brahman. He knows that he is the Brahman, and he is established in the Brahman that is his swarup. Do dhyana of the sthiti, Gnan, and nishtha your Gurudev has obtained. Your deha-abhiman will be destroyed.

Guru-bhakti is an unfailing remedy for all ailments. The antahkarana becomes shuddha when kama, krodha, bhaya, etc are removed, and the sword of Gnan becomes razor sharp.

- The swarup and fala of vivek.

Gnaanam vive`ko nigamastapashcha pratyakshamaitihyamathaanumaanam,

aadyantayorasya yade`va ke`valam kaalashcha he`tushcha tade`va madhye`.

(11. 28. 18)

Shri Krishna spoke on the topics of the swarup of Gnan, sadhan, and fala.

What is Gnan, and how is it obtained?

Look – you should not be in a hurry when you go on the marg of the Paramartha. *'Shanaih shanaih uparame`d' (Gita 6. 25).* From time immemorial until now you have done karmas and bhoga according to

your vasanas. You should not be hasty in letting go of them abruptly to get nishtha in your shuddha swarup that is free of vasanas, bhoga and karma. Be patient and remain steady on the marg.

What is it that is called 'Gnan'?

'Gnaanam vive`kah'* – vivek is called Gnan. Vivek means, to separate the deha from the Atma. This is a sadhan for Gnan. *'Gnaayate` iti ane`na gnaanam' – how is the Paramatma obtained?

He is obtained by vivek. Do the vivek that this is the deha, and this is the Atma.

What will be the adhara – the base – of this vivek?

'Nigamah' – do vivek as explained in the Vedas.

What is the swarup of the drashta? What is the swarup of the Paramatma?

Do vivek of this according to the explanation given in the Vedas.

Even the meaning of the Veda is not easily understood.

Bhagwan said, *'tapashcha* – first, carry out your Dharma. Then, *e`tihya'* – see the history, the upadeshas given by the great Mahapurushas.'

The Mahatmas have the ability to resolve great granthis – perplexities – with a snap of their fingers.

One Mahatma had the work of scrapping grass. He would squat with a *khurpa* (flat bladed tool) all day, scraping grass. The Raja heard praises of him being a great Mahatma, and came to him. 'Maharaj, I have come to you to obtain Gnan about the Atma and the Paramatma.'

The Mahatma told him, ‘Raja, first give up your crown and other symbols of kingship. Send away the people who follow you and flatter you. Become like an ordinary man.’

The Raja did all this. The Mahatma said, ‘look, as long as these appendages are with you, you are the Raja. Without them, you are an ordinary manushya. As long as I have this khurpa in my hand, I am a grass-scraper. Now, I stop scraping grass and throw away the khurpa, and I am an ordinary manushya.’

Similarly, how long does it take for a jeeva to be the Brahman? How long does it take a Hindu to be a manushya?

A manushya places his ‘I’ in Hinduism, and believes that he is a manushya. It is not that he has to be reborn to become a manushya! He is already a manushya by birth, but he has forgotten his status as a manushya and got bound to his status as a Hindu.

How did he get bound?

He got bound by abhiman.

Narayana! All boundaries are because of abhiman. Therefore, *‘athaanumaanam’* – you should do *tarka* – you should deliberate on things.

What tarka should we do?

Bhagwan explained.

‘Aadyantayorasya yade`va ke`valam kaalashcha he`tushcha tade`va madhye`.’

This prapanch that is perceived had only the Tattva at its adi, and only the Tattva will remain at the anta, and it is the Tattva in-between as well.

How can we understand that it is the same Tattva in-between?

'Kaalashcha haitushcha' – it is the same Tattva that is perceived as the jeevatma, with the upadhis of the antahkarana. And, it is the same Tattva that is the Ishwara with the upadhis of the samashti. If you let go of both upadhis – the sarva and the antahkarana – then, what is here is also there. 'This' is also 'That'. *'Kaala'* means the pratyaksha and *'he`tu'* means the adhishthana. The chetan that has the upadhi of a karana is called a hetu, and the chetan with the upadhi of the antahkarana – created by kalpana – is called kaala.

Yathaa hiranyam svakritam purastaatpashchaachcha sarvasya hiranmayasya,

tade`va madhye` vyavahaaryamaanam naanaapade`shairahamasya tadvat.

(11. 28. 19)

Bhagwan gave the example, *'sushthuh akritam svakritam'* – some kriya needs to be done to mould gold into some shape. All the ornaments made earlier – *'parastaat'* – and afterwards, are simply gold. The names given to different ornaments, like bangles, necklace, ear rings, etc are for the sake of convenience; basically, they are nothing but gold.

'In the same way, *asya prapanchasya aham* – it is I who am at the beginning, middle, and end of this perceived prapanch. The prapanch is not separate from Me.

Vignaaname`tattriyavasthamanga gunatrayam kaaranakaaryakartri,

samanvaye`na vyatire`katashcha ye`naiva turye`na tade`va satyam.

(11. 28. 20)

My dear Uddhava, the three avasthas of jagrit, svapna and sushupti are vignan; they are the mana. The three gunas of Sattva, Raja and Tama, and the triad of the karana, karya and karta, are the avasthas of vignan. *'Samanvaye`na he`tunaa* – the Turiya Tattva is established in these three because of *samanvaya* (connection). The Turiya Tattva is also *vyatirikta* – it is separate, and that Turiya Tattva is the Paramatma.

Na yatpurastaaduta yanna pashchaanmadhye` cha tanna vyapade`shamaatram,

bhootam prasiddham cha pare`na udyattade`va tatsyaaditi me` maneeshaa.

(11. 28. 21)

A pot that did not exist earlier and will not exist later is made of mitti that existed from before. This shareer was not created earlier, the pancha bhoota were not there earlier either, but the Prakriti was there. Even the Prakriti was not there at one point of time, when only the Paramatma was there. Come to that point, step by step.

So, even the sansara was not there earlier, and will not remain later. Then – what is this that is seen in-between?

It is the sansara that exists only in name!

The rule is explained. *'Bhootam prasiddham cha pare`na yadyat'* – an object that is created by another object, and seen by another object – the way an earthen pot is not separate from the mitti it is made of – the

forms of this sansara are seen by the eyes are not separate from the vision. That means, that – which is illuminated (perceived) – by something else is not separate from the one who perceives it, or from the substance of which it is made.

The whole srishti is illuminated by the Atma and created by the Paramatma Himself. Therefore, this thing called the srishti is not separate from the Atma or the Paramatma. And, when the srishti has no permanent existence, there is no third factor to separate it from the Atma and the Paramatma.

Bhagwan Shri Krishna said, '*iti me` maneeshaa* – this is My anubhav. It is I who has given this principle through the Vedas.

Avidyaamaanoapyavabhaasate` yo vaikaariko raajasasarga e`shah,

brahma svayamjyotirato vibhaati brahme`ndriyaarthaatmavikaarachitram.

(11. 28. 22)

The accumulation of vikar that is seen was not there earlier; it was only a creation of the indriyas, and therefore, it is the svayam prakash Brahman who is manifesting in all these forms.'

What is that?

This Brahman is that, in which the picture of the pancha bhoota is painted, the picture of the mana is painted, and the picture of the Devtas is painted. Thus, all the pictures are of the Brahman. You can make a picture of Shankarji on a gold plate, along with a Mandir, and a bhakta offering a leaf of the bel tree to Shankar Bhagwan. It is all gold.

Mahatmas used to narrate an incident of a wealthy Seth who came into bad times and had to sell the gold idol of Ganapati of which he did puja every day. At the feet of Ganapati was a little mouse, also made of gold. When he took them to the goldsmith, he was told that the amount for Ganapati was the same as the amount he would get for the mouse.

'How can they be the same?' he exclaimed. 'The mouse is an animal on which Ganapati rides, and Ganapati is a Devta I worship! How can you say they have the same value?

'I am not concerned with the forms,' said the goldsmith. 'I am only concerned with the gold.'

So, just as there are two pictures in the same gold, but not separate from the gold, the vikars seen in the srishti – the mana and the pancha bhoota and the indriyas – are all pictures painted on the mana.

There is a little story in the Yoga Vasishtha. A sculptor wanted to make a murti out of stone. He went up a mountain and saw a large rock. He shut his eyes and began to imagine how he would carve it, and the eyes, nose, head, arms, feet etc would emerge. He could see the whole murti in his mind's eye as he did dhyana. The rock was still an odd-looking rock on the mountain. Then – from where did the murti appear for him? It appeared in his mano-rajya, in his imagination, in his day-dreaming.

In the same way, this srishti is seen in the Parabrahm Paramatma. It is totally in the mana of the sculptor. The murti is kalpita in the mana of the craftsman, and seen clearly.

E`vam sfutam brahmavive`kahe`tubhih paraapavaade`na vishaarade`na,

chhittvaaaamasande`hamupaarame`ta
svaanandatushtoakhilakaamuke`bhyah.

(11. 28. 23)

There is no sukha in the vishays of the sansara, my brother. People are so badly trapped that they can neither spit out nor swallow the bitter morsel. They can't even criticize their condition openly! Sadhus can talk about the doshas in the relationship between a man and a woman, but if a Grihastha was to say anything in public he won't be allowed entry into his own home! Men and women are trapped with each other in such a way that they cannot free themselves.

It is said that a *madaaree* – who tamed monkeys and made them dance – buried a jar with a narrow mouth in the ground. He put some grams into the jar and went and hid behind a tree. A monkey came down from a nearby tree and went to see what was in the jar. It put its paw inside to get the grams and eat them, but the fist was broader than the empty hand and it couldn't pull out its paw without letting go of the food. While it was still wondering what to do, the madari came and caught it. The monkey lost the food and also lost its freedom!

In the same way the people of this sansara get trapped by the paltry worldly temptations, and can't let go; and they are caught by mrityu.

So, *'e`vam sfutam brahmavive`kahe`tubhih'* – everything explained up to now is about how to do vivek with the guidance of the Vedas, Shastras, by doing Dharma-anushthana, by the methods of pratyaksha, itihasas, the upadeshas given by Mahatmas, etc – and come to a conclusion.

What is the main point in this?

'Paraapavaade`na' – there is not much teaching in this. The point is very simple. Just mentally separate everything that you feel is separate from you. When you feel your watch is separate and you are separate, you don't feel that the watch is your 'I', do you? In the same way, do vichar that you are not the bones, flesh, blood, urine and excreta in your shareer. What are you? Just go on thinking in this manner, and separate your Self from the things you are not.

So, *'paraapavaade`na'* – by rejecting everything else, separate your Self. If you don't know how to do this, *'vishaarade`na'* – go to your Gurudev. He is a *vishaarada* – learned in the art of discriminating between the Atma and the anatma. Learn from him how to separate your Self from the things that are not you.

What will this achieve?

'Chhittvaatmasande`hamupaarame`ta' – your doubts about the Atma – that it is a paapi or a punyatma, sukhi or dukhi, or whether it is the annamaya kosha or the manomaya kosha – will be removed successfully.

And, *'svaanandatushtah uparame`ta'* – be immersed in your inner anand, and sever your relationship with your indriyas. *'Akhilakaamuka'* – is a name of the indriyas. It means one whose desires are insatiable. The desires of the indriyas will never end. They always want more, no matter how much you give.

Bhagwan Shri Krishna called the indriyas *'akhilakaamuke`bhyah'* – because they want to get pleasure from everything, and are never satisfied with what they get. 'And so, Uddhava, become indifferent to your indriyas, and remain immersed in your inner anand.'

Bhagwan explained to Uddhavaji how to do vivek.

Naatmaa vapuh paarthivamindriyaani de`vaa hyasurvaayujalam hutaashah,

manoannamaatram ghishanaa cha sattvamahankritih kham kshitirarthasaamyam.

(11. 28. 24)

'Think of it like this – *vapuh aatmaa na bhavati* – this shareer is not the Atma, because, *paarthivatvaatghataghatavat* – it is made of earth, like an earthen pot. The Devtas of the indriyas, the prana, buddhi, chitta and ahankara are not the Atma either.'

Why?

'Annamaatram – they are all the vikar of anna. They cease to exist if you don't eat anna for a few days. The vayu, jala, agni, akash and prithivi are the pancha bhoota. The tanmatras of shabda etc, and the equally balanced gunas – none of these are the Atma.'

Why?

'Because they are jada; or else, you can make other inferences.'

Why are the indriyas not the Atma?

'The indriyas are not the Atma because they are mere instruments. A carpenter uses a tool to shave wood. In the same way this hand is an instrument for holding things. It is not the Atma. The eye is an instrument for seeing and the ear is an instrument for hearing. They are not your 'I'. *De`vaah cha vaikaarikatvaat* – even the Devtas are the karyas of the vikar of ahankara.

So, guard yourself by doing vivek in this manner. If a manushya obtains this kind of vivek-gnan he rises above the sansara in his personal life. This vivek liberates a manushya from the bandhan of the sansara.

Samaahitaih kah karanairgunaatmabhirguno bhave`nmatsuvivikttadhaamnah,

vikshipyamaanairuta kinnu dooshanam dhanairupe`tairvigataih khe`h kim.

(11. 28. 25)

Bhagwan Shri Krishna said, *'mama sushtu vivikttam dhaamam svaroopam ye`na tasyaprakaashakasya* – a person who has done vivek in this manner, and taken My swarup fully, is a prakashaka. He is one who illuminates. The doshas of the things that are illuminated do not smear him.'

A lamp is lit in the house. A Brahmin can do paatha of the Vedas in its light and a thief can steal something in its light. Will the lamp get punya or paapa? The illuminator is the sakshi, it is svayam-prakash. It is not involved with what a thief does or what a Veda-paathi does. Similarly, when a manushya gets Gnan about the swarup of the Paramatma, he also becomes svayam-prakash. He illuminates the deha, mana, buddhi, ahankara etc, as well as the vyashti and the samashti. He knows that the gunas of the shareer – Sattva, Raja and Tama, and the indriyas that accumulate the bhoga of vishays – have no connection with the Atma. An Atmagnani is completely uninvolved with what the shareer and indriyas are focused on. He will get no dosha if the indriyas are agitated or fickle, because he is not connected to them in any way.

A gentleman came to me today. He told me, 'you say that we should do karma according to our Dharma. *'Svadharme` nidhanam shre`yah" (Gita 3. 35)*. The Dharma of one man is to sweep the floor. Is he to sweep the floor all his life? Should he not start some enterprise to improve his status? And then, you say that this sweeping of the floor will enable him to obtain the Paramatma!'

See the greatness of the Shastras! It is not said that you will obtain *poornataa* and become complete in yourself by sweeping the floor. A person who wants to obtain the Paramatma wants to have Gnan about the poorna vastu. Gnan comes into an antahkarana that is shuddha. To make the antahkarana shuddha it is necessary to do nishkama karma. The antahkarana will not become nishkama if a person does not do nishkama karma. Sakama karma does not make the antahkarana shuddha, because the kama in the sakama karma is the ashuddhi of the karma.

'Why do you want him to change his work of sweeping the floor?' I asked. 'If he is doing this work with a wish to uplift his worldly position, what is your reason to want him to change? If he stops doing this work and starts a small workshop for worldly advancement, may he get all success. However, if he wants to obtain the Paramatma, obtain Gnan about the Paramatma, and wants to make his antahkarana shuddha in order to obtain Gnan about the Paramatma, then why are you eager for him to change his work? If he continues to sweep the floor as a nishkama karma, and purify his antahkarana he will get the Paramatma.

If you want him to change, you cannot do it unless he has a sakama bhava. Therefore, *"svadharme` nidhanam shre`yah paradharmo bhayaavahah"* – leave your own karma if you have a desire for worldly

advancement. I can't say anything to you. However if you have a desire to get a nishkama bhava in your karma – then, studying the Vedas and sweeping the floor – both can be done with a nishkama bhava. Your antahkarana will become shuddha. So, why don't you make your antahkarana shuddha and obtain Gnan, and get the anubhav of poornata?'

The purport of this is, to quiet the indriyas by doing nishkama karma – or to activate them by doing sakama karma – is a separate matter. A person who wants to walk on the marg of the Paramatma should have Samadhi in the indriyas. All kamana should be removed from his antahkarana.

However, after removing all kamanas and making the vritti Paramatma-akara, after knowing the Paramatma, after obtaining the Gnan that the Atma and the Paramatma are one – and using this Gnan to remove agnan – the person should sit in his own swarup. For him, there is no further need for making any effort to focus the mana on and indriyas, as there is during a sadhak's sadhan-kaala. For him, there is no fear of agitation becoming an obstacle in obtaining the Paramatma.

So, *'dhanairupe`tairvigatai khe`h kim'* – the Surya is unaffected by the coming and going of clouds. It remains unchanged and unmoved.

Yathaa nabho vaayvanalaambubhoogunairgataagatairvartugunairna sajjate`,

tathaaksharam sattvarajastamomalairaham mate`h samsritihe`tubhih param.

(11. 28. 26)

A strong wind blows sometimes and sometimes there is a raging fire in the akash. There are floods and dust storms at times, but the akash is not connected to them in any way. Similarly, a manushya who has ahankara gets affected by the Sattva, Raja and Tama gunas that become the karana of the sansara. However, as soon as the 'Aham' vanishes, no karma, fala, or bhoga can touch him. Will these get attached to the Parabrahm Paramatma? No; of course not!

Tathaapi sangah parivarjaneeyo gune`shu maayaarachite`shu taavat,

madbhakttiyoge`na dridhe`na yaavadrajo nirasye`ta manahkashaayah.

(11. 28. 27)

Even so, a person who is still a sadhak – a jignasu – walking on the marg of the Paramartha should not let himself have asakti for this creation of Maya. This creation of Maya is filled with the allures of shabda, roop, rasa, sparsha and gandha. Maya wanders around in the forms of different beings and substances, using her gunas to entice and ensnare.

Until when should a sadhak avoid asakti?

A sadhak should avoid asakti up to the time the impurities of his mana are removed.

All right, but how can the Raja guna that is the impurity of the mana be removed?

'Dhridhe`na madbhakttiyoge`na – the impurity of the mana can be removed only by a firm Bhakti-Yoga for Me,' said Bhagwan.

Therefore, you should have firm Bhakti-Yoga for Bhagwan, and cleanse your mana.

What happens if this is not done?

Yathaaaamayoasaadhuchikitsito nrinaam punah punah santudati prarohan,

e`vam manoapakvakashaayakarma kuyoginam vidhyati sarvasangam.

(11. 28. 28)

If there is some disease in the shareer of a manushya, and he is lax about treating it properly, the disease crops up again and again, and he goes on suffering. In the same way, a person whose mental impurities have not been destroyed continues to have raaga-dvesha in his karma-sanskaras etc. wherever he indulges in sanga in the sansara, he obtains dukha. So, a manushya should not let his mana become asakta till he is sure that this disease is completely removed. He should make a sustained effort to do sadhana and destroy this disease.

- Charaiveti-charaiveti – continue to walk on the path of the param Satya.

Bhagwan Shri Krishna is giving upadesh to Uddhavaji, who is a param bhagavat. In shloka twenty eight He explained that a sadhak should make his mana shuddha by doing sadhana. He should not let it get asakti for the sansara.

This raised the question that when asakti comes into the mana again and again, a person gets sanga, gets trapped in vishays, and falls from his sadhan. Then – what is the benefit of walking on the marg of Yoga? *'Alam tarhi saapaaye`na yogamaarge`na'* – what is the use of walking on this Yoga-marg, when there is the risk of falling repeatedly?

Regarding this, Bhagwan said:

Kuyogino ye` vihitaantaraayairmanushyabhootaistridashopasrishtaih,

te` praakttanaabhyaasabale`na bhooyo yunjanti yogam na tu karmatantram.

(11. 28. 29)

If a manushya once walks on this marg and achieves success, nothing can be better! Even if he does not achieve success and continues on this marg with determination, all the obstacles that come are destroyed. The person continues to progress.

The Devtas place vighnas. They try to block a sadhak's progress. There are vishays in the adhibhoota, and the indriyas in the adhyatma, and Devtas in the adhidaiva.

The indriyas place vighnas by choosing the vishays they like, and the person gets trapped in those vishays. They want the manushya to remain trapped in the sphere of their influence. They do not want him to escape into that, which is *indriyaateeta* – beyond their influence.

If a person once ties his feet and hands with the resolve that he does not want to walk, he does not want the things that can be obtained by walking; he wants that, which cannot be obtained by the use of his feet or the use of his hands, and sits with his eyes shut with the resolve of obtaining that, which cannot be seen with these physical eyes, and practices Gnan with shanti in his mana, the indriyas will repeatedly try to pull him into the outer world. This is the srishti of the Devtas.

The adhidaiva of the buddhi is Vasudev! Just as the Surya is needed to see with the outer eyes, Vasudev is needed to see with the inner buddhi,

because He is the Gnan of the samashti. It is He who is called the adhyatmik Ishwara.

Thus, there is an adhidaivik Ishwara, an adhyatmik Ishwara, and an adhibhautik Ishwara. And there is one Ishwara in whom all three are established. There is a fifth Ishwara, in whom none of the other three are present – He is the akhand advitiya.

Thus, there are the adhyatma-Ishwara, the adhidaiva-Ishwara, the adhibhoota-Ishwara, and the karana that is the form of the sarva-karana Ishwara, the cause of everything, and the Paramatma Brahman who is free of the karya-karana bhava.

Ishwara means, one shuddha and one placed with a karana; Sat with a beej and Sat without a beej, and the three shoots of the beej – the adhyatma, adhidaiva, and adhibhoota.

So, just as we need the Surya to see things with our eyes, inner effulgence is obtained, with which we can see within, with a clear buddhi. This inner light comes from the samashti-Gnan that is called Vasudev, who illuminates our buddhi.

When our indriyas are established within, and start to see something that is within, the play of the indriyas – the vishays, relatives etc – create so many vighnas that people find it difficult to sit for dhyana-bhajan with a *dridha nishchaya* (firm resolve). This is a fact.

However, once a manushya sets out on this marg, with a firm resolve to obtain the indriyateet – the Paramatma who is not separate from the consciousness within; and is free of the adhyatma, adhibhoota and adhidaiva – he will give up his worldly habits and practice Yoga again. He will not become involved in the distractions of worldly activities. He will

want to do dhyana, to open the doors – to push aside the curtain that hides – that will enable him to get darshan of the Paramatma.

The purport of this is that once you embark on this path there is no fear of slipping and falling. If you do slip and fall, you get up and start on your way again. To fall is not an offence; it is an offence if you fall and don't get up and proceed on your path. Anyone who walks can fall; the only one who doesn't fall is the one who doesn't walk! A man who sleeps on the floor cannot fall, but a man who sleeps on a higher bed can certainly fall if he is careless. To lose heart and not get up and get going is definitely wrong.

'Himmata naa haariye`, bisaariye` na harinaam.'

Don't be discouraged, don't forget Bhagwan's name. Just go on walking, proceed on your path. This has been explained beautiful in the Gita.

Poorvaabhyaase`na te`naiva hriyate` hyavashoapi sah,

jignaasurapi yogasya shabdabrahmaativartate`.

(Gita 6.44)

(That sadhak – who has fallen on the marg of Yoga - is reborn in a noble, affluent home, and is drawn to the marg of Bhagwan. There is no doubt about this. A jignasu with Buddhi-Yoga also crosses over the fala of his previous sakama karmas.)

Furthermore,

Ane`kajanmasamsiddhastato yaati param gatim.

(Gita 6. 45)

(A Yogi who has sincerely practiced sadhana gets the result of many past lifetimes of sadhana, and becomes free of paapa. He attains param gati.)

The *vide`hataa* – meaning, not identifying with the deha – of Gnan-Yogis, which is the topic under discussion, was that a person who has obtained Tattvagnan remains as unaffected by everything as the Surya remains unaffected by the clouds – *'dhanairupe`tairvigatai khe`h kim.'* The Surya is svayam-prakash, the prakashaka Atma, shining continuously in the sky.

In the same way, *'vikshipyamaanairuta kinnu dooshanam'* – an Atmagnani remains unaffected, whether his antahkarana is agitated or in a state of Samadhi. For him, there are no gunas and no doshas, because he is established in his poornata; in the wholeness of his swarup.

A sadhak, however, should not relax in his effort to wash away the impurities of his mana until Rajoguna is completely destroyed, and he has attained the Paramatma.

Now, the question is, *'vidushaamapi sarvathaa karma dushpariharamiti punah sansaarah syaat'* – even the Gnanis cannot stop the doing karmas. They also have to walk, work, move, eat, drink, etc. Even the great vidvans and Gnanis do some activity with their shareer. What about that?

Bhagwan said:

Karoti karma kriyate` cha jantuh ke`naapyasau chodita aanipaataat,

na tatra vidvaan prakritau sthitoapi nivrittatrishnah svasukhaanubhootyaa.

(11. 28. 30)

‘Yes, that is true; karmas are done even by the Gnanis. However, the capacity of karmas to bind a person is lost when it comes to the jeevan of a Gnani purusha. The karmas are there but the bandhan is not, because karmas don’t have the shakti to bind a Tattvagnani.

When we say, ‘come, Karma, come and bind me,’ it is like attracting a bull to come and attack. We give acceptance to the karma, and so it binds us. It does not bind us if we become Mukta.

So, *‘karoti karma kriyate` cha jantuh’ – jantu de`hah* – here, ‘jantu’ refers to the shareer. Actually, this manushya shareer is praised greatly in the Shastras, because it is given a capacity not given to any other species. It has two hands that can do things other species can’t. We have a buddhi that can invent and create innumerable beauty and facilities. Birds and animals don’t have hands with which to do Dharma; nor do they have the buddhi to make inventions like humans do. They live as they have always lived. They haven’t made a single contribution to the development of science. Only the manushya has been given this ability.

I had gone to a Seth’s house. The house was to be broken. I asked the lady of the house why they were breaking up such a beautiful palatial house. ‘Our children are grown up now. They don’t like this old fashioned house. They want to break it and make a modern house with all the conveniences,’ she said. Then she went on, ‘I feel sad, because my husband had got this house built with so much love, personally supervising every step, and now my children are breaking it.’ The mother was attached to the house her husband had made, and the younger generation was attached to modern architecture.

The buddhi of the manushya is always coming up with something new, whereas birds and animals are bound by their inherent habits. The

buddhi of the manushya enables him to be free of this Prakriti – this is the marvel of the manushya shareer. And yet, if you see from the viewpoint of the Tattva, the manushya is also a *'jantu'* – a sentient being.

There was a ninety year old Mahatma who lived on the bank of the Gangaji. He was scantily dressed, even when he did wear something. He had lived in a small hut for over fifty years. Some of us younger boys would go to him. The orthodox Brahmin family elders wanted to know which caste he was by birth, because we youngsters would not bother about the rigid rules of a Brahmin maintaining purity regarding eating, etc. They felt we should not eat the left-over food from his plate, or press his feet if he was not born in a Brahmin family. They asked the Sadhu, 'Baba, who are you?'

Baba said, 'I am what the ant is. I am what the mosquito is. From the viewpoint of the pancha bhoota the shareer of all beings is made of the same five elements. From the viewpoint of the chetan the Atma is the same in all shareers.'

The drishti of a siddha purusha is such that it is not a guna to superimpose any virtue on the shareer. In their drishti, the shareer is merged into the *sattaa-saamaanya* – the common existence. This shareer is the same as any other shareer, and that is why it is called a 'jantu'. This is a Gnani's description of the shareer.

What is a Gnani's shareer like?

A Gnani's shareer is like any other person's shareer that has been born. His activities are like the activities of people who have lived according to their family traditions. He bathes in the river when it is very hot, as others do. There are some factors of prarabdha, sanskaras, family traditions and

other habits acquired in his jeevan, by which even a Gnani purusha continues his routine until mrityu comes.

Who says a Gnani purusha doesn't eat, walk, or do any work? It is absolutely wrong to say this. If someone spreads such rumors about a Gnani purusha it means he doesn't want that there should be any Gnani in the world! That means, you will never find anyone who is a Gnani, and if you do, you won't recognize him, because he will be breathing, speaking, sleeping, walking, eating etc like any other human being! You won't believe that he is a Gnani and so you won't have shraddha for him, you won't do shravan, and manan. Not doing shravan and manan means that you don't go on the marg to poornata.

A Gnani purusha is established in the same shareer that eats, drinks, speaks, walks, sleeps etc, but there is a difference.

What is the difference?

'Nivrittatrishnah svasukhaanubhootyaa' – a Gnani experiences Atma-anand, and therefore, he becomes free of *trishnaa* – worldly cravings. This is why he does not obtain the sansara.

Some people believe anand to be in bhoga, some believe it to be in vishays, some say it is in the union of the indriyas and their sense objects, some believe anand is in accumulating wealth while others believe it to be in a minimalistic lifestyle. Some say anand is in doing lots of great things, and others say it is in shutting your eyes and doing nothing.

What does Gnan say?

Gnan says you are anand-swarup! You fill with anand any person you look at, or touch. Whoever you take into your mana is filled with anand.

You look at people with true Gnan, true anand, and a true jeevan. You are yourself, the Sacchidananda!

Gnan tells us that anand does not come from vishays, bhoga, or accumulation. You are the treasury of anand. Anand is showered on whoever you look at with the drishti of Gnan. Therefore, *'svasukhaanubhootyaa'* – the pehchan of a Gnani is that his *'sva'* – his Self – is sukha. He is immersed in his sva-swarup anand.

And, *'nivrittatrishnah'* – all his worldly longings have left him. He eats without any particular desire, and does everything without wanting anything. 'Trishna' means a thirst, a longing. You see a flower. You see its color and inhale its fragrance. You see whether it is a rose or a jasmine. That is one thing. It is another thing to have a vasana to pluck it from the plant and take it home. There is a difference between knowing and wanting. A Gnani is one whose antahkarana is shuddha. It is not sullied with desires. A Gnani has no longing for anything, even when he knows and uses things. He has no desire to hold on to anything, and so, a Gnani does not get vikar although he abides in his shareer.

What does it mean, to get vikar?

Vikar is when a person feels, 'I am a paapi, a punyatma; I am sukhi-dukhi. These karmas will take me to Swarga or Narak. I am the ahankara that is the foundation of these karmas.'

A Gnani does not rejoice or regret, and therefore, he does not get the sansara.

Tishthantamaaseenamuta vrajantam
shayaanamukshantamadantamannam,

svabhaavamanyatkimapeehamaanamaatmaanamaatmasthamatirna ve`da.

(11. 28. 31)

A person who is established in his Atma does not even notice whether his shareer is standing or sitting, walking or sleeping, eating or awake. This is the svabhava of the shareer, whose actions are done naturally. The person is established in his swarup – he has no reason to bother about these things.

The question comes up, that this sansara that we see becomes frightening at times. In the beginning it seems something insignificant, like a ripple in the water. When you get involved in it, it becomes like a sea in which you are trapped. The mana thought, 'what harm is there in just looking? Let me just watch. Eyes are made to be used, after all.'

Then the thought came, 'let me just talk a little.' After that the mana said, 'let me just touch her.' Then, the mana gained strength and said, I should tie the knot and marry her.' The person reaches a stage where he gets bound before he knows it! Therefore, this sansara is such that it begins with gnan and ends in bandhan.

If even a Gnani purusha sees the sansara, will it lead him to bandhan?

Bhagwan Shri Krishna said,

Yadi sma pashyatyasadindriyaartham naanaanumaane`na viruddhamanyat,

na manyate` vastutayaa maneesho svaapnam yathotthaaya tirodadhaanam.

(11. 28. 32)

'Yes, it is true that a Gnani purusha sees the sansara, but he knows that although it appears to be separate from him, the separateness is false. The one, akhand Atma – the Paramatma Brahm – is the only Satya. Everything else that is seen by the indriyas as being separate is mithya.'

Take a rose in your hand. Seen with the eyes it is red or yellow. Your skin will tell you how soft the petals are. Your nose will tell you about its fragrance. If you put it in your mouth your tongue will tell you that its taste is bitter. The rose is one, but *'yathe`ndriyaih prithak dvaaraih artho bahu gunaashrayah naane`va drishyate`'* – the vastu is one flower, but the information about it is of many types because of the different indriyas.

So, the sansara you see, and the bheda you experience is because of the bheda in the information given by your instruments, your senses. The fact is that the akhand satta that is the Paramatma is one. The multiplicity is perceived because if the doorways of the indriyas. Once a person recognizes the oneness he knows that it is the indriyas that experience the variety, but the multiplicity is opposed to the buddhi.

For example, you have a dream. You see a place that stretches for thousands of miles, and you see thousands of people. This is contrary to the buddhi. These are all perceived in a dream and are negated by your buddhi when you wake up.

In the same way, when the buddhi becomes immersed in the one, akhand, anant satta it tells you that this perceived prapanch is not separate from the one who sees it.

So, *'maneeshee purushah vastutayaa na manyate`* - a manishi purusha – a person who has this wisdom – understands that the things that are seen are nothing but forms. None of them are the Tattva. Just as a pot is not a Tattva; the Tattva is the mitti of which the pot is made. If separated from the mitti there will be no pot. In the same way the prapanch is not separate from the akhand, anant, advitiya Atma-satta. It is the mana that plays tricks when you are dreaming, and the play is over as soon as you wake up.

I have told you earlier, that the svapna-kaala is separate from the jagrit-kaala. In the Brahm-kaala and jagrit-kaala, however, there is no bheda. They are not separate kaalas. All three avasthas – the jagrit-kaala, svapna-kaala and sushupti-kaala – are in the Brahm-kaala. Earlier, it was a bhranti that this is Satya; now it is a mere perception.

However, this perception does not break. So, it is not that the sansara exists in one time and the Brahman exists in another time. The Brahman exists in the same time as the sansara, and sees the sansara as Its own abhinna-roop. Therefore, a Brahmagnani does vyavhar in the sansara, but sees it as Brahm-roop.

The question is, who or what is it that vanished?

It was the belief of the person who felt that he is a separate individual with raaga and dvesha, who feels sukhi or dukhi. It was this bhranti of his that was destroyed. The fact is, this 'I' and this 'this' and the 'jagat' are not three things; they are absolutely one.

- The cause of bandhan is avivek.

Poorvam griheetam gunakarmachitramagnaanamaatmanyavivikttamanga,

nivartate` tatpunareekshayaiva na grihyate` naapi visrijya aatmaa.

(11. 28. 33)

The Atma is described as being nirvikar.

So, what is vikar?

Vikar is when a person feels 'I am sukhi' or 'I am dukhi', because he attaches himself to sukha-dukha. Oh, you are one! At the time when you believe yourself to be sukhi and not dukhi, don't you exist?

Yes, I exist.

And at the time you believe yourself to be dukhi and not sukhi, don't you exist?

Yes, I do.

That means, you are present in both states, of being sukhi and dukhi. You are not sukhi in the dukhi, and not dukhi in the sukhi. Dukhi and sukhi are different things. You are something that is above the sukhi and the dukhi. You are free to consider anything to be sukhi and get wrapped up in it; or consider anything to be dukhi and get wrapped up in it.

Very well; this sukhi-dukhi, beautiful-ugly, etc are also different in the eyes of different people. Don't the people of Africa consider themselves to be beautiful? Don't the people of Tibet consider themselves to be beautiful? The Kashmiri people feel that these people are not at all beautiful. Thus, it is only an abhiman when someone feels, 'I am beautiful.' And, all the abhiman people attach to themselves is kalpita.

There is also the question whether the Atma is the same when a person gets old, and when he is Mukta, or whether there are different Atmas in different stages of life.

Look, as long as there is a *breehi* – a kind of larvae that makes a kind of web in rice that has been stored for a long time – the grains of rice will be loosely connected in a little bunch. When they are pulled apart they become free of the breehi. This is the avastha of old age and the mukta avastha of the rice.

Similarly, the Atma also stays in a baddha avastha at times and a Mukta avastha at times. In the beginning the Atma is bound by agnan, and liberated by Gnan. So it is not correct to say that the Atma does not get vikar.

Poorvam griheetam gunakarmachitramagnaanamaatmanyavivikttamanga.

'My dear Uddhava! You have not done the vivek of your shareer and your antahkarana yet, about "who am I?" Your mother and father told you that this is called an eye and this is called a nose, and this is a plate and this is a glass. They did not tell you about the swarup of the Atma. You have yet to recognize it.

You assumed, without being taught, that you are this deha. You never did any vivek about yourself. Hundreds of things got connected to this deha of yours. The name "manushya" got attached to it, "Hindu" got attached to it, and then the Varna and Ashram got attached to it. The State and lineage also got attached to it. The vivek of your Atma was never done.

So, what happened is that this karya of agnan – the guna and the karma – created such a picture in front of you that is was like someone believing a white curtain to be colored.'

You go to see a cinema. You see a play of light on the curtain or the screen. If anybody thinks that all the scenes are stuck to the curtain, it will be a false understanding. In the same way the prakash and the adhishthana in which the scenes of the gunas and karmas are seen are certainly seen on the curtain, but they are not stuck to it. They come and go. No guna is attached to the Atma, so how can the gunas be removed?

Bhagwan said, *'nivartate` tatpunareekshayaiva* – you have attached these things to yourself because of not knowing your Self. If you obtain Gnan about your Self you will know the swarup of the Atma.'

Who is it, who sees all this? Is it the *annamaya kosha* your 'I', or is it the power that lifts the bones and flesh your 'I'? Is the sankalpa to lift them your 'I' or is it the thought of lifting them your 'I'? Or, is everything your 'I', or is your 'I' the one who is separate from all these, the sakshi that sees all these?

Know your Self by doing vichar about this. You don't have to separate the grain from the chaff in this, because the advitiya vastu is the only vastu, and it is one. Nothing else exists. There is nothing to separate and nothing to hold on to.'

'Na grihyate` naapi visrijya aatmaa.' You are neither to catch the Atma nor let go of it. The Atma remains as it is, unchanged.

Bhagwan Shri Krishna clarified this further by giving an example.

Yathaa hi bhaanorudayo nrichakshushaam tamo nihanyaanna tu sadvidhatte`,

e`vam sameekshaa nipunaa satee me` hanyaattamisram purushasya buddhe`h.

(11. 28. 34)

When the sun rises, what does it do? Does it make all the things you see when daylight comes, or does it remove the curtain of darkness that had fallen over your eyes?

The Surya does not make any pot, woman, river, house etc – it merely removes the darkness that hides them from you. Even the darkness is not actually removed, because it is the svabhava of darkness that it cannot exist where light is.

I once read about a rustic villager who went to a city. He saw an old woman go up in a lift. A little later the lift came down and a young woman came out. 'Oh, I should have brought my old wife with me and sent her up,' he thought. 'She would have come down as a young woman!'

Now – did the lift make an old woman young? Of course not! In the same way, when the Surya illuminates the world it does not create anything new. It enables us to see things as they are. This is the task of prakash, the task of Gnan.

This Brahmatmaikya Gnan does not say that the Atma is a drop and the Brahman is a sea, and this Gnan lifts up the drop and merges it into the sea. That is not what Gnan does. The Brahmatmaikya Gnan reveals that, which was always there. The Atma has always been the Brahman.

Therefore, we know that, which was unknown to us because of our lack of vivek; because we did not know the reality.

This is only the removal of agnan, so it is *nipuna sameekshaa* – it is the Brahmatmaikya Gnan's dexterous way of seeing. It removes the darkness of the agnan that stays in the buddhi of the manushya. It does not transform the Atma into the Brahman.

- The swarup of the Brahman.

E`sha svayanjyotirajoaprame`yo mahaanubhootih sakalaanubhootih,

e`koadviteeyo vachasaam viraame` ye`ne`shitaa vaagasavashcharanti.

(11. 28. 35)

Bhagwan Shri Krishna pointed out that if you have lost something because of agnan – that it is not found because you don't recognize it – that object is not lost.

And what if something is found when you recognize it?

It is not found! Therefore, the sansara is not removed, because it is already removed. The Brahman is not obtained; the Brahman is already obtained! It is people's bhram that they think that they have not obtained the Paramatma, and it is this bhram which is removed. This point is explained in greater detail.

'E`sha svayajjayotirajoaprame`ya' – who is the Brahman you are describing?

So – *abhinayan darshayati – 'e`sha'* – it is this! Place your hand on your chest and say, 'e`sha' – *ayamaatmaa brahm*! (This Atma is the Brahman.)

That means, ‘He is’. This is a matter of bhavna; and, ‘it is you’ is something that is accepted.

A man came and stood before me. Somebody said, ‘Oh! It is the same!’

Now, is the *eeshvarattva* – the characteristic of the Ishwara – seen? Can you see Him make the srishti? Can you the pralay He will do of the srishti? Can you see that He is the upadan karana of this jagat?

No, none of this can be seen.

Therefore, it is a belief that the person who stands before you is the upadan karana. And, it is a kalpana to make the upadan karana of the jagat so *paroksha* – so imperceptible – that it seems to be some great secret, something that is unfathomable.

Our Self, however, is neither a bhavna nor is it a kalpana.

What is it?

It is *‘e`sha’*, this - it is sakshat aparoksh. It is evident by direct perception. Furthermore, it is svayam-prakash!

When does the eye see?

The eye sees when the mana is working. *‘Anyatra manaa abhoovam naapashyat’ (Brihadaranyaka Upanishad 1.5.3)* – if the mana strays to some other place, the eye does not see.

And when can the mana see?

The mana can see when the person is in a svapna avastha or jagrit avastha. Even the mana cannot see anything in the sushupti avastha.

In that case, who is it that knows how long the sushupti lasted – how long we slept soundly?

To know that, it is we who are needed. However, no other is needed to know ourselves, because we are svayam-prakash. Other things need to be illuminated by some other source of illumination, but our self needs no other source of illumination because this Atmadev is svayam-prakash. It contains no impurity of agnan, nor is there anything in it that has to be removed. It has never been born; only the deha is born.

'Aprame`ya'* – the Atma can never become a vishay of any indriyas, or of the antahkarana. Therefore, there is no need for any sanskara of its attributes. *'Mahaanubhootih'* – because there is no bhava of *de`sha-kaala-parichhe`da – meaning separation due to place and time – It has neither expansion, nor conclusion, nor reduction and no destruction either. And, *'sakalaanubhootih'* – the purport of this is that whatever you experience is this, and nothing but this! It is one, and it is advitiya. When a person becomes silent, it remains in the vani as the one who prompts the vani. It remains in the prana as the one who activates the prana. It remains beyond everything, and is the adhishthana of everything. Nothing else exists; this Atmadev is everything, and its name is 'Brahman', and it is our own Atma!

This is described next.

E`taavaanaatmasammoho yadvikalpastu ke`vale`,

aatmannrite` svamaatmaanamavalambo na yasya hi.

(11. 28. 36)

There is a difference between *e`kataa* (oneness) and *advitiyataa* (non-duality). *E`ka* (one) is a guna. It is an attribute, a number that can be divided. It is not a substance, or a *sankhyaa* – a number or quantity – it is a guna that stays in something. So, a Sankhya is a servant, ruled by another. It is not the Master.

The Paramatma is advitiya.

What is the meaning of advitiya?

There cannot be two advitiyas! Nor is it possible for the advitiya to be divided, multiplied, added to or subtracted from, because it is *pratyak-chaitanya-abhinna* – it is not separate from the consciousness within.

It is to explain this that the bheda that is perceived is not factual. It is not said that bheda is not seen; not even a blind man can say bheda is not perceived, because even he perceives different things.

Narayana! It is not that bheda is not seen. It is seen, but it is not *vaastavika* – it is not factual. It is not a Tattva.

There are many forms, but a form is not a Tattva. Mitti is a Tattva, not the pots made of mitti. Jala is a Tattva, not the ripples seen in the water. Agni is a Tattva, but not the sparks that fly out of a fire. Vayu is a Tattva, not the breath we inhale and exhale.

The advitiya vastu that is at the root of the jagrit will not become one plus one, making two! It is advitiya, akhand, and it is a Tattva, and it is not separate from our Atma.

Yannaamaakritibhirgraahyam panchavarnamabaadhitam,

vyarthe`naapyarthavaadoayam dvayam panditamaaninaam.

(11. 28. 37)

There are people who say, 'Only I am a Pundit!'

Look, people who believe that inert matter lies at the root of this srishti, and that the jada developed into the chetan, are indicating that in their opinion, 'the greatest agnani – the stupidest chetan – is at the root of this creation, and this chetan has now expanded, and has attained its summit with us.'

Meaning, all others are fools and they are Gnanis!

From the drishti of chetan we are indeed not Gnani – we are Gnan-swarup. To call one's self a Gnani is to be an abhimani of Gnan. We are, ourselves, the swarup of Gnan, but when somebody considers himself to be a Pundit, the multiple names and forms he sees seem to be *abaadhita* – beyond negation – a Satya that cannot be negated.

What is all this?

As long as the indriyas perceive things as separate, all that is perceived is real. When you obtained oneness through the akhand and see, then you will understand that none of this is the Satya.

When we see things without the attributes of length, breadth, age, and weight, through the drishti of the akhand vastu, where is the dharati? We don't find it anywhere. And then, we believe this thing to be the sarvasva – the all-in-all – and get trapped in it to such an extent that we fight for it, quarrel over it, and die for it. Sita-Rama! Such a paltry thing!

Vyarthe`naappyarthavaadoayam dvayam panditamaaninaam.

These people, who consider themselves to be great Pundits, say, futilely, that this is real. 'We are great kartas. We will do this and obtain this.' The cause of their conviction is a meaningless bhram!

- Conclusion: the limitation of agnan.

E`taavaanaatmasammoho yadvikalpastu ke`vale`,

aatmannrite` svammatmaanamavalambo na yasya hi.

Yannaamaakritibhirgraahyam panchavarnamabaadhitam,

vyarthe`naapyarthavaadoayam dvayam panditamaaninaam.

Yoginoapakvayogasya yunjatah kaaya utthitaih,

upasargairvihanye`ta tatraayam vihito vidhih.

(11. 28. 36-38)

When an episode is concluded in the Shrimad Bhagwat the word *'e`taavaan'* is used. *'E`taavaan avyayo dharmah'* – this is the sum total of the avinashi Dharma.

What?

'Yo bhoota shokaharshaabhyaamaatmaa shochati hrishyati' (Bhagwat 6. 10. 9).

To have *sahaanubhooti* (empathy) for the dukha of another means to suffer dukha in his dukha. *Saha + anubhooti* (to join in the experience) does not mean to understand the dukha of another; it means, *saha* = join in, with the *anubhooti* = experience. It means to feel the dukha he is feeling, to be a companion in his dukha; and also, to be sukhi in his sukha.

This is avyaya Dharma – inexhaustible Dharma. It is an indestructible Dharma, an avinashi Dharma.

'E`taavaane`va loke`asminpunsah svaarthah'* – sva+artha means, the benefit for one's self, is – *'e`kaantabhakktirgovinde` yat sarvatra tadeekshanam' (Bhagwat 7. 7. 55)' – to have bhakti for Bhagwan's charan, is the only benefit you will get.

I have given you an example of the use of *'e`taavaan.'*

Bhagwan Shri Krishna is explaining the limits of agnan to Uddhavaji. So, *'e`taavaannaatmasammoho'* – the limit of agnan is *'ke`vale` aatmani vikalpa iti yat e`taavaan e`vam aatmasammohah'* – a person who believes in the imagined multiplicity that is perceived in the nitya-shuddha-buddha-mukta Atma to be Satya, is a victim of the moha of the mana. It is his mana's bhranti to accept the sansara as a Satya that can never be negated.

Who does this bhranti stay in?

'Svamaatmaanam rite` yasya avalmbo na' – even bhranti needs a support.

For example, take the silver that glimmers in the oyster shell. What would the silver be seen in if there was no oyster shell? Even in the understanding of things, who would understand of the 'I' who understands is missing?

Our Atma is the adhishthana of bhram. It is written in the 'Bhamati Prasthan' that our Atma is the ashray of bhram and the Brahman is the vishay of bhram. So, the vishay of bhram is an oyster shell, and the ashray of bhram is the Atma on which the antahkarana is superimposed. And,

what emerged from the bhram? Silver! So, who will get bhram if there is no 'I'?

Therefore, it is in this one akhand Paramatma, in whom this srishti glimmers as real. Apart from this there is nothing called agnan. It is this that is called agnan.

Bhagwan refutes the mata of those who say that this srishti is real.

Yannaamaakritibhirgraahyam panchavarnamabaadhitam,

vyarthe`naapyarthavaadoayam dvayam panditamaaninaam.

(11. 28. 37)

In general people believe this world of names and forms and faces that are perceived by the indriyas to be real. Bhagwan said, 'no-no! This world is perceived, but – *vyarthe`na* – without existing. Not even the people who believe they are great Pundits can establish this world as Satya, because the Atma is neither a karta nor an akarta. This world is not related to anything except belief. The description given in the Upanishad is not an artha-vada – there is nothing to be gained in this, because it is not the conclusion of any vidhi.

- Appendix: the obstacles that come in the sadhan-kaala, and the methods of their removal.

After giving this explanation and a great upadesh of Gnan, the point arises that if someone walks on this Gnan-marg and – *'yoginoapakvayogasya'* – his Yoga is not yet ripe.....'

Here, ‘Yoga’ means the sadhan. If a person is doing sadhan, but his sadhan is not ripe yet, and some vighna – some obstacle – rises in the shareer, what should the sadhak do?

I make this appeal to you, because there is a lot of bhram in people regarding this. People think that doing sadhan is a separate kaala, and siddhi is attained in a separate kaala, and the kaala in which the Paramatma is obtained is separate. So they feel, ‘I have not yet attained this; I have yet to attain that.’

Do you want to continue with the sadhan you are doing, or don’t you?

I have a question for you.

If somebody is chanting Bhagwan’s name and then doing dhyana of His sakara or nirakara roop – or, doing nididhyasana of the abheda of the Atma and the Brahman – what is your opinion about when he should stop doing sadhana?

Do you have this thought in your mana regarding how much longer you will have to go on chanting ‘Krishna-Krishna’? Do you ask how long you will need to do dhyana of Shri Krishna, or of ‘Shivoham-Shivoham’? Do you ask, or wonder about this?

If you ask this it means that you don’t have nishtha in your sadhan, and therefore, you will not get your sadhya. Asking about when you can give up sadhan means that you are carrying sadhan as a burden, like an unpaid labourer.

Very well, let us say you don’t have any wish to give up your sadhan. Then, what is siddhi? Please understand this point clearly. The sadhan you are doing is to be done in this birth, and also in the next birth if you

have one. You are to do this sadhan wherever you go – whether you go to Swarga, Narak, Brahmaloka, or any other place. You are to continue with this same sadhan. That means, you are to make this sadhan your svabhava.

If this jeevan does not appeal to you – if you say, 'oh, how can I do my mala all my life? How can I go on doing dhyana all life long? How will I experience the abheda of the Atma and the Brahman? All this will have to be given up one day.' That means you don't want to make your sadhan your svabhava. If that be the case you will not get any siddha. That is obvious.

Thus, you have to make your sadhan your sahaj svabhava – your second nature! You can do this today or you can do it tomorrow; do it before meeting the Ishwara, and after meeting Him! If there is an obstacle in this becoming your second nature that is an obstacle in your spiritual journey.

What do you want your lifestyle to be like ultimately? To make it what you want it to be, start making the necessary changes today. And, if it is in your mind that you will, one day, break your mala and throw it away, burn your copy of the Gita and stop doing dhyana of the Ishwara, do it today itself! All this sadhan is for the person who wants, truly and wholeheartedly, to give up his old habits and for the true things to come into his jeevan. This is why absolute nishtha in your sadhan is essential.

Janama janama lagee ragadee hamaaree,

baraun sambhu na ta rahaun kuvaanree.

(Parvatiji declared, 'I will do sadhan for as many births as I need to, but I will marry either marry Bhagwan Shambhu or remain an unmarried maiden.)

Now – see the miracle of sadhan. See the fala of sadhan. Then, you will see – not the sadhan – but the siddhi! However, if you give up the sadhan, it will feel rejected and it won't manifest its fala for you.

To do sadhan means to mould your svabhava, and to bring those good habits into your jeevan. I tell you to make it a habit to wake up early and bathe – a day will come when you won't feel comfortable unless you do this. I tell you to fold your hands before the Ishwara as long as you live. Take His name every day. Do dhyana of Him every day.

When sadhan does not become the svabhava for a person, it is called *'apakva yoga'*, meaning, unripe Yoga, or an incomplete sadhana. Obstacles come into the life of such a person. People whose nishtha is in their Pantha and Sampradaya usually talk about having to give up sadhan ultimately.

If you ask them, 'when will you give up the symbols of your sadhan?' they will feel offended. They will tell you that they will never give them up; they will wear them all life long. See how strong their insistence is, for their saffron garb, danda, mala, chandan, etc. They have an insistence for their own sadhan, but they tell others, 'give up your sadhan.' Is that sadhan or is that siddhi? They say, 'I like this, and so I will live in this way. Furthermore, I want this to continue till my last breath!'

So, *'apakvayoga'* means that the sadhan has not yet become the svabhava of the sadhak. The sadhan is interrupted now and then. The

possibility of the sadhan being irregular is when it has not become the svabhava.

'Yoginoapakvayogasya yunjatah kaaya utthitaih' – they do sadhan, but illness comes to the shareer. Illness comes as a vighna in sadhana. If you take a niyam to wake early and bathe at five o'clock every morning, you will catch a cold and have a body-ache at first. However, your shareer will gradually get used to it if you continue to follow your niyam. But if your resolve is weak you will give up your niyam at the first sign of discomfort. You will never form the habit of bathing early morning. There will be hindrances in your sadhan.

So, when a sadhak does not endure discomfort in order to maintain his sadhana, his sadhan is given up. This is what is called a vighna.

Upasargairvihanye`ta tatraayam vihito vidhih.

What should a sadhak do when a vighna comes?

The Shastras give even this method.

I have seen any number of times that someone started an anushthana or a niyam. If he continued to stick to it his niyam was fulfilled, but if there was a lapse of a day or two – perhaps due to a headache or an unexpected visitor – he found nothing wrong in neglecting his niyam occasionally. So, make your niyam your sahaj svabhava in your jeevan, and cut away any hindrance that comes.

Bhagwan Shri Krishna explained how hindrances should be cut away.

Yogadhaaranayaa kaanshchidaasanairdhaaranaanvitaih,

tapomantraushadhaih kaanshchidupasargaan vinirdahe`t.

(11. 28. 39)

There are some vighnas, like being unable to bear hot weather. The solution is not to go away to a place that has a colder climate. What you should do is to shut your eyes and do dhyana of the *chandramandala* – the orb of the Chandrama. 'The Chandrama is filled with water. Its rays gleam and shimmer. It is I, spreading coolness in the form of the Chandrama.' Doing this dhyana removes the feeling of oppression caused by hot weather.

'Aasanairdhaaranaatvitaih' – if the illness of vayu comes to the shareer, sit in an asana that is connected to the dharana of the wind.

There are different asanas for different ailments. There is an asana called the 'pavan-mukta asana' that gives instant relief if you are suffering with wind and sit in this posture for a few minutes. It is a very simple asana. Lie flat on your back with your legs stretched out straight. Slowly raise your legs, then hold one knee and press it to your stomach. Do the same with the other knee after a minute. If you do this asana two or three times, the wind will be expelled from your body.

By doing asanas along with dharana can cure a number of ailments. You should also give up the food items that are not conducive to your health. Take only what suits your shareer. Do some tapasya. Take a niyam to do a fixed number of vratas. Even this helps to avoid or remove many illnesses. And there are some illnesses that can be removed by mantras.

I used to study 'Laghu Kaumudi' with a Punditji who lived in a close by village. I began to get fever. Punditji was also a renowned Raja-Vaidya – he was Vaidya to the Raja of Kashi. He asked me, 'when does the fever

come?' I told him it came at eleven o'clock every morning. 'Come here at eight o'clock tomorrow morning,' he told me.

When I went to his house at the appointed time, I saw that the floor in the middle of the room had been smeared with gobar (cow-dung paste). Punditji placed a mattress on it and told me to lie down flat on it. He sprinkled gobar ash all round the mattress and then he wrote a mantra on the ash, all round the mattress. 'Lie here quietly until two o'clock,' he told me. The fever did not come. After two o'clock he said, 'you can get up now. The fever won't come.' The path of the fever had been diverted.

People believe in some things and don't believe in some things. If you don't have faith in a mantra, have faith in medication. Actually, when I was a youngster I had learnt a number of mantras for curing different diseases, and they were effective. I have forgotten them now, but it is a fact that mantras can cure some illnesses. In fact, the word 'mantra' means a secret remedy. The patient it is used for doesn't even know it, but he is cured of his ailment.

Once, some of us were on our way to Delhi. Swami Prabuddhananda was with us. He started to hiccup. The hiccups would not stop. The Bhakra Dam was close by and it was decided that we should make a small detour and see it. It was a beautiful place, full of greenery and flowing water. I said, 'this is a beautiful place, Prabuddhananda. You stay here now, eat what you get in bhiksha, sit under a tree and do bhajan. We will go to Delhi.'

As soon as I said this, he began to weep. Tears poured down his face. After a minute or two I asked him, 'how is your hiccupping?' He looked surprised. He had forgotten all about his hiccups. Nobody noticed when they stopped! This became a mantra!

This is called a *'gupta paribhaashana',* meaning, a hidden talk. These are methods for removing physical ailments.

I remember an occasion when I was seized with a fit of hiccupping. There was a Seth with us. He told me, 'you have stolen my penknife.' It was very hurtful to be accused of stealing. I could have replaced his penknife easily, but it was a shock to think he believed I would steal! After a while he asked me, 'how are your hiccups?' I had forgotten all about them. I never knew when they stopped! The Seth was smiling. 'No knife is stolen. It was a method to make you stop hiccupping!' he said. This is called a mantra.

'Mantra' means, a Gnan – knowledge – that the other doesn't have.

There was a lady in Anup Shahar who was afflicted with paralysis. She was unable to get up to even go to the toilet. She heard people talk about Shri Udiya Babaji Maharaj, who had become very famous by that time. The family knew Baba and revered him highly. The lady expressed her longing to get Baba's darshan.

One day, Baba walked unannounced into their house. The lady was lying on her bed. When she saw Baba walk in, she felt so overcome that she got up from her bed and fell at his feet. Baba said, 'what is this whimsical behaviour you are up to? Come with me to the Gangaji!'

Now, Maharaj, the lady was so bemused that she walked to the Gangaji with Baba! Her paralysis disappeared! This is not a siddhi – this is a mantra! So, there are some illnesses that can be removed by mantras.

The point is that you should not become obstinate and refuse to take medicine. The one who made the disease has also made the medicine.

On one of my trips to the Himalaya, I was shown a *jadi* – a medicinal root – called *'bichhu'*. Bicchu means a scorpion. Anyone who touches this root feels pain like a scorpion-bite.

What is the remedy for this?

Some small shrubs grow naturally under the same tree. If you grind them and apply the paste to your hand, it removes the pain.

So, make use of the remedy if you get some ailment. Increase the guna that is lacking. Medicine is called *'aushadha'* in Sanskrit. That, which causes the dosha is called '*ausha'*; and that, which supplies the guna you need is called '*dha'*. So, you should try to remove the vighnas that come.

Kaanshchinmamaanudhyaane`na naamasakeertanaadibhih,

yoge`shvaraanuvrittyaa vaa hanyaadashubhadaanchhanaih.

(11. 28. 40)

There are some doshas that are removed by just doing dhyana of Bhagwan. If raaga-dvesha comes into your mana, do dhyana of Bhagwan. If kama comes into your mana do dhyana of Shankar Bhagwan. In your mind's eye, see how He is seated on the snowy peaks of the Kailas. His complexion is fair. He is sitting in a Samadhi. Gangaji is flowing from His matted locks. Take your mana there. The vritti of kama will be removed. Kama cannot stay where Shankar is!

There are some vighna that are sent by Devtas, some sent by Asuras, and some by Rakshasas. (Asuras are antagonistic to Devtas. Rakshasas are particularly cruel and violent.) Start doing Bhagwan's naam-kirtan to remove them. These people run away when they hear Bhagwan's name. There is great power in His name.

There are some vighnas that are removed by doing a Mahatma's seva.

Which are these vighnas?

They are *dumbha* and *abhimaana*. Dumbha means hypocrisy. The people who do dumbha are small people but they pretend to have some great attributes. If such a person stays with a Mahatma he will stop putting on airs, because a Mahatma recognizes pretention. Mahatmas know when a person is talking from personal experience, or from things he has heard and read about. Thus, the vighna of dumbha is removed when the person does seva of a true Mahatma, and so is the dosha of abhiman, because nobody can hold on to arrogance or vanity is he stays with a true Mahatma.

It is essential to destroy all these vighnas, because *'ashubhadaana'* – they give that, which is ashubha – inauspicious. They make a person fall from his sadhan. So, you should remove them as quickly as possible.

Ke`chidde`hamimam dheeraah sukalpam vayasi sthiram,

vidhaaya vividhopaayairatha yunjanti siddhaye`.

(11. 28. 41)

There are many people who do sadhan and abhyas for many days to prevent old age from coming to their deha. They say they will become established in eternal youth and stop mrityu from coming to them. This is called *'kaayaa-kalpa'*. They say they will do Yoga-abhyas and attain Samadhi. However.....

Na hi tatkushalaadrityam tadaayaaso hyapaarthakah,

antavattvaachchhareerasya falasye`va vanaspate`h.

(11. 28. 42)

This is not the thinking of a wise manushya. People with the proper understanding have no respect for such an attitude, when someone says he will retain his shareer forever and do sadhan-bhajan with it! *Tadaayaaso hyapaarthakah'* – this effort is pointless.

Why?

Because, *'antavattvaachchhareerasya'* – every shareer is bound to end one day. Brahmaji is the creator of all shareers, but even his shareer is destroyed one day. Your shareer will die one day, no matter what you do to keep it alive.

Someone may say, 'my sadhan will remain incomplete if I die.'

No. Sadhan does not end when the shareer dies. The jeevatma gets another shareer and continues with the sadhan done in the previous life. So don't worry about the sadhan. It is moha that compels you to try to hold on to your shareer. Just as the fruits ripen and fall, all shareers are destroyed sooner or later.

Yogam nishe`vato nityam kaayashche`tkalpataamiyaat,

tachchhraddyaana matimaanyogamutsrijya matparah.

(11. 28. 43)

It is another matter when the shareer becomes rejuvenated by the practice of Yoga. This is known to happen sometimes, but not to those who practice Yoga with the hope of remaining youthful.

Did Malviyaji do *kaayaa-kalpa* (transformation of the shareer)?

We people were very interested in this. Malviyaji had made a resolve to live in a cave – not seeing the sun – for a fixed period of time, as sadhana. He ate only certain items and did severe tapasya. We looked with great expectation to see the result.

Within a year or so of the kaya-kalpa Malviyaji developed a wonderful personality. He would stand up straight to give a speech, with a stole on one shoulder, and his speech was such that people listened in spell-bound silence. It was seen that there were times when Gandhiji felt doubtful of convincing someone and told Malviyaji to speak to the person concerned. However, after the kaya-kalpa, Malviyaji's shareer become absolutely bent after some time.

Narayana! Let us leave the topic of one man. There are people who say, 'I will make you young again. You hair will turn black again. I will double the gold you have. I will turn copper into gold.' All such talk is false. You should not get trapped by such fake promises. Magical tricks are quite different from Bhagwan's bhakti. There is no connection between the two.

Once, a Mahatma became famous for bringing out bundles of notes and giving them to people. Somebody spoke about it to Karpatriji Maharaj. He asked the man, 'do the notes have serial numbers on them or not? If they are of the same number they are counterfeit. If they are Government currency they will have come from somewhere, and will be in the Government records.'

A manushya should not get trapped by these miraculous phenomena. The siddha of performing miracles is quite different from the Gnan of the Atma. Siddhis are mostly a vighna in sadhana. People who are desperate to get a son, and medical science can't fulfil their wish go to people who

are said to have siddhis. It is true that siddhis are there, but they are an obstruction on the marg of the Paramartha. They cannot give Samadhi, or the Ishwara, or even Brahmagnan. Therefore, a sadhak who walks on the path of Bhagwan should not have vishvas in siddhis.

Yogacharyaamimaam yogee vicharanmadapaashrayah,

naantaraayairvihanye`ta nihsprihah svasukhaanubhooh.

(11. 28. 44)

Bhagwan Shri Krishna told Uddhavaji, 'when a Yogi takes My ashray and does an anushthana of Yoga, his progress is not obstructed by vighnas.'

Why is that?

There are two factors in this. If a manushya has them, nobody can place vighnas in his marg. One is to have no desire to accumulate vishays, and the other is to live in your own sukha-swarup Atma; to experience the Atma as your Self.

If you have a desire to accumulate things in this sansara you will get trapped by someone or other. He will tell you, 'oh! You want five, don't you? Come; I will make it ten if you take my advice.' Your desire leaves you open to the traps of this sansara. Nobody can trap you if you don't want anything.

Tell me, my brother – where is your sukha? Is your sukha in your hriday – your Atma – or have you kept it at a shop that sells sweetmeats and other tasty snacks? Some people's sukha is in the shops that sell clothes. The sansari people have taken sukha from their hriday and kept it in some other place. Somebody's sukha is in Paris, somebody's in Kashmir, somebody's on the roadside, and somebody's in the Bank!

And you? You don’t know! When your sukha is scattered here and there, you feel impoverished.

A person whose sukha is kept safe in the hriday won’t get trapped anywhere. Nor will a person get trapped if he feels no envy for anyone; otherwise, he is likely to fall into the trap of siddhis. So, you should keep away from siddhis and do sadhana for the Paramartha, and obtain Prabhu.

Thus, this twenty eighth chapter of the eleventh canto is concluded.

Chapter Twenty nine.

- Uddhavaji's question (1): What is an easy method for obtaining Prabhu?

At the beginning of the twenty-ninth chapter Uddhavaji asked Bhagwan Shri Krishna a different kind of question. Don't think that Uddhavaji is lacking in Gnan. It is written in the Bhagwat that since the age of seven Uddhavaji would remain engrossed in Bhagwan's puja. In the third canto there is a description of Shri Krishna sitting alone, thinking, '*noddhavoanvapi mannyoono* – Uddhava is in no way less than Me in Gnan.'

Why?

'Yadgunaih naarditah prabhuh – because the vishay-bhoga of this sansara cannot make him look low.'

The hand of a person who asks is lower and the hand of the giver is higher. A person who goes to the vishays to ask for something has gone to the vishays of the sansara as a beggar. Uddhavaji is a purusha – he never lowered himself by asking for anything from the vishays of the sansara. Vishays had never ground him under their heel. So, don't get the wrong impression that Uddhavaji had any sort of lacking in him.

The reason Uddhavaji asked this question is that when he heard Bhagwan's definition of the Paramartha, his hriday melted with compassion. He thought, 'Bhagwan has spoken of sadhans that only the Sadhu-Sanyasis can carry out, or else, the viraktas living in the Himalaya can carry out. But for those trapped in the moha of their home and life as a Grihastha, the anushthanas Bhagwan has described are almost impossible. Then, how can they get kalyan?'

So, Uddhavaji placed this question before Bhagwan Shri Krishna, to represent the people who are trapped in the sansara.

Uddhava uvacaha

Sudustaraamimaam manye` yogacharyaamanaatmanah,

yathaanjasaa pumaansiddhye`ttanme` broohyanjasaachyuta.

(11. 29. 1)

'He Achyut! *Anaatmanah imaam yogacharyaam sudustaraam manye`* - the practice of Yoga You have spoken of is extremely difficult for the *anaatmanah* – those who have not gained control over their mana and indriyas.'

Then?

'Yathaaanajasaapumaansiddhye`t – please tell me a sadhan by which a manushya can easily get siddhi without having to undergo such strenuous sadhana.'

Normally, every manushya wants to get the object of his desire without much exertion or delay. People don't want to wait for what they want, nor for what they want to be remote, nor do they want to work hard to get it.

So, Uddhavaji said that people should be able to succeed in obtaining the Paramatma without having to undertake a difficult and extended sadhana. He also asked Bhagwan to give a simple explanation that would be understood easily by all. A complicated explanation cannot be grasped by all. This is why the word *'anjasaa'* is used twice. Once to ask for an easy method, and once to ask for an easy explanation.

Praayashah pundareekaaksha yunjanto yogino manah,

visheedantyasamaadhaanaanmanonigraha – karshitaah.

(11. 29. 2)

'He Kamal-nayan Shyamsundar! It is generally seen that when Yogis begin to do Yoga-abhyas, trying to attach their mana to Bhagwan – *asamaadhaanaat* – their mana does not obey their wish. They become agitated and disheartened. This is a vighna in Yoga.'

You should never become disheartened in sadhana. *'Yogo anirvinna che`tasaa'* – never feel that you have not succeeded in spite of doing sadhan for many days.

A man was taken to a dense forest and left there. It was monsoon, and it was a moonless night. There were no stars either. Every hour seemed to be an age. When most of the night had passed the man felt extremely frightened. This one night seemed to be six months long! A Mahatma was wandering in the forest and saw the state of the man. 'Why are you looking so terrified?' he asked. 'This night is like the night of pralay,' said the man. 'It is unending. I will die!'

'The night has not become six months, my friend,' said the Mahatma. 'Only forty minutes are left before the darkness disappears slowly. Don't be afraid. You have come safely through the night – why are you panicking now?'

'But the darkness is as dense as ever!' said the man.

'So what?' asked the Mahatma. 'The night is over. The darkness will disappear in a little while.'

Narayana! A sadhak does not realize how much of his paapa and dukha were cut away while he was doing sadhana. It is lack of fortitude that makes a manushya feel confused, and leave his path. Then, the path begins afresh.

'Visheedantyasamaadhaanaat' – Yogis become dukhi and start lamenting. It is a matter of great Bhranti. One man said, 'I have been doing sadhana for twelve years, but have gained nothing!'

My brother, how many years have you been in the sansara?

'Since I was born.'

Oh, no-no, my brother! You have been involved in the sansara since time immemorial! If some of the sansara of countless births was to be cut away in twelve years, you have not lost anything!

All right, my brother, how many hours do you give for sadhana?

'I sit for two hours every day.'

And how many hours do you work for the sansara?

'At least eight hours, if not more.'

Even now, you don't give equal time to your sadhana; and then you complain that you have not benefited in twelve years. Do you have so much prema for Bhagwan as you have for your food, shareer, children and family? If not, why blame your sadhana. Oh my brother! Attach your mana a little more to the Paramatma!

Manonigraha – karshitaah' – there is a beautiful episode in the Mandukya Karika about the kind of zeal a person should have if he wants to do *manonigraha* – meaning, restrain his mana.

There was a little bird who resolved that she would dry up the sea. She started to take water from the sea in her beak, fly on to dry land and spit it out. Seeing her determined efforts, Garudaji came to help her! This is the kind of zeal a sadhak should have. And here, people grumble about four or six or twelve years passing in sadhana. Is this logical?

Aghaata aanandadudham padaambujam hansaah shraye`nnaravindalochana,

sukham nu vishve`shvara yogakarmabhistvanmaayayaamee vihataa na maaninah.

(11. 29. 3)

'He Kamal-nayan Shyamsundar! You are as dear to me as my prana! You are my friend. Mahatmas of the Hansa category take the ashray of Your charanaravinda. Your charanaravinda are like the divine *kaama-dhe`nu*, the wish-fulfilling cow; they give the milk of anand to Your bhaktas.'

That means, Bhagwan's feet can be milked for anand. Anand cascades from Bhagwan's feet. The Hansa and Paramhansa Mahatmas take the support of this anand. Others, however, fail to take this support of Bhagwan's feet.

Who are they?

Amee tvanmaayayaa vihataah maaninah na shrayanti – those people, who have been beaten to a lowly level by Your Maya, do abhiman that they are very great. They boast of having done Yoga-abhyas, great Karma-Yoga, Ashtanga-Yoga, etc. They are vain and arrogant. They are felled to the ground by the blows of Maya. Such people don't take the ashray of Bhagwan's feet. They don't get kalyan in this sansara.

Kim chitramachyuta tavaitadashe`shabandho daase`shvananyasharane`shu yadaatmasaattvam,

yoarochayatsaha mrigaih svayameeshvaraanaam shreematkireetatapeeditapaadapeethah.

(11. 29. 4)

'Those who are bhaktas of Bhagwan get fulfillment by His kripa. By Ishwara-kripa they get what their heart desires. He Achyut! He Asheshabandhu!'

'Achyuta' means one who never falls from his vrata, swarup, and svabhava. *'Ashe`shabandhu'* means, everybody's friend. Not even an ant or bedbug is left out of Bhagwan's benevolence. The *mitra* – the friend – of all, the one who bestows benefit on all, is called 'asheshabandhu'.

'Therefore, You are dear to all, and You bestow good fortune on all, He Achyut! There is nothing to be surprised in this.'

What?

Uddhavaji said, '*daase`shvananyasharane`shu yadaatmasattvam* – a person who lets go of all other ashrays, taking sharan only in You – that You are his only protector – and depends solely on You, if You accept him and say, "he is Mine", there is nothing surprising in that.'

That means, a bhakta surrenders completely to Bhagwan, and becomes His *dasa*, His servant, His slave! And Bhagwan says, 'he is My dasa.'

Uddhavaji said, 'had it not been so, how could You make friends with monkeys?

Yoarochayatsaha mrigaih svayameeshvaraanaam shreematkireetatatapeeditapaadapeethah.

'The great Ishwaras – Brahma, Shankar and others – rub with the tip of their beautiful priceless crowns, the table on which Your slippers rest, but Bhagwan does not make them His friends and play with them.'

Who does He play with, then?

'Yoarochayatsaha mrigaih' – here, Hanumanji and Angadji are pressing Bhagwan's legs. Nala, Neela and Jambavant are doing Bhagwan's seva. Bhagwan doesn't need grand people to make friends with. He does anugraha on the humble.

Tam tvaaakhilaatmadayite`shvaramaashritaanaam sarvaarthadam svakritavidvisrije`ta ko nu,

ko vaa bhaje`tkimapi vismritaye`anu bhootyai kim vaa bhave`nna tava paadarajojushaam nah.

(11. 29. 5)

Uddhavaji has used a word for Bhagwan – *akhilaatmadayite`shvara'.* That means, 'You are the Atma of this whole jagat and all the jeevas. You are their Beloved, and You are their Master.'

And, *'aashritaanaam sarvaarthadam* – You bestow Dharma, Artha, Kama and Moksha to the person who comes into Your sharan.

Svakritavidvisrije`ta ko nu – how can anyone who knows how wonderfully You treat Your bhaktas ever leave such an Ishwara?! And then, whose seva would Your bhaktas do, if not Yours?'

'Ko vaa bhaje`tkimapi vismritaye`anu bhootyai.' You will forget the Ishwara if you do seva of other people, and then – what will you get?

'Bhootyai' – you will get aishwarya. If you want to get aishwarya and forget the Ishwara by doing seva of others, go ahead!

Uddhavaji said, *'kim vaa bhave`nna tava paadarajo jushaam nah* – if a person rolls in the dust of Your feet, what can't he get in this sansara?

Naivopayantyapachitim kavayastave`sha brahmaayushaapi kritamriddhamudah smaratah,

yoantarbahistanubhritaamashubham vidhunvannaachaarya - chaityavapushaa svagatim vyanakttih.

(11. 29. 6)

If great poets and Mahatmas were to have the long life of Brahmaji, and filled with gratitude and anand, do Your smaran – they cannot repay the *upakaara* (favor) You have bestowed on them. They can never repay their debt to You. Who is there, who can match Your benevolence?'

What upakar does Bhagwan do?

You just need to look round to realize that everything is Bhagwan's upakar! He has given us eyes with which we see, ears with which we hear, a tongue with which we taste our food, a heart with which we can give prema, a brain with which we can think, hands to work with and feet to walk with! Not only that, He sits within as the antaryami and controls everything.

In the form of the Surya He gives prakash to all; else, how could we see? As the Chandrama He spreads moonlight. As the dharati He carries us on His lap. It is He, who is in everything; who else is there, but Him?

So, the one who sits in the buddhi as Vasudev, and is also the Surya, Chandrama, vayu, agni, etc, is removing our ashubha. That is the Ishwara who sits within us as the antaryami, and sits outside in the form of our Guru and shows us the path.

'Aachaaryachaityavapushaa svagatim vyanaktti' – '*aachaarya'* means 'Guru', and *'chaitya'* means the Purusha who sits in the hriday. He sits in the hriday and gives guidance, prompting us to do this and not to that; walk this way and not go on that path. It is He who sits within and shows us the marg to anand, the path to true jeevan.

And it is He who sits outside in the form of our Guru, telling us about the marg to anand, to Gnan, the marg of that true jeevan. So, the benefit given by the Ishwara is two-fold!

- Bhagwan's answer: the simple Bhakti-marg and the sadhan for obtaining Bhagwan.

Shreeshuka uvaacha

Ityuddhave`naatyanurakttah che`tasaa prishtho jagatkreedanakah svashakttibhih,

griheetamoortitraya eeshvaroshvaro jagaada sapre`ma – manoharasmitah.

(11. 29. 7)

Uddhavaji's hriday is filled with prema for Bhagwan Shri Krishna. When a bhakta like Uddhavaji asked such a question, the Ishwara of the Ishwaras – who plays with the playthings of the jagat and uses His shakti to manifest in the forms of Brahma, Vishnu and Rudra – Bhagwan Shri Krishna smiled His bewitching smile. He began to answer Uddhavaji lovingly.

Shreebhagavaanuvaacha

Hanta te` kathayishyaami mama dharmaansumangalaan,

yaanchhriddhayaaaacharanmartyo mrityum jayati durjayam.

Kuryaatsarvaani karmani madartham shankaih smaran,

mayyarpita – manashchitto maddharmaatmamanoratih.

(11. 29. 8-9)

'Hanta……'

Hanta is an expression of joy.

Bhagwan Shri Krishna said, '*hanta.* It is a matter of happiness, Uddhava, that you have asked such an excellent question for the kalyan of all people. It is true that not all people can have supreme nishtha, like the Yogis have. It is also true that people who live as Grihasthas in their own home, earning their living, find it almost impossible to focus on doing puja, homa, etc. They are told that if they want to get Tattvagnan they should go to the Mahapurushas and do shravan-manan-nididhyasana; but their whole life will pass away in this.'

Shri Krishna continued, 'Uddhava! I will tell you an *upaaya* – a method by which a person can stay at home, and carry on with his routine activities, without needing to do any special kind of sadhana.'

What is the bhava we should have when we do our routine activities, by which we can also obtain the Paramatma?

You can play with your children, count your money, relish your food, and enjoy being well-dressed. Enjoy your life in the sansara and you get the Ishwara! This is a marvelous device! It is this that is called the bhagavat-Dharma.

Hanta te` kathayishyaami mama dharmaansumangalaan.

'Uddhava, it is a matter of happiness that you asked about this. I will tell you about My beautiful Dharma, which is filled with mangal and gives everything that is auspicious. If a person follows this Dharma with shraddha he will be able to conquer even mrityu, which is unconquerable.'

Bhagwan said, *'kuryaatsarvaani karmaani* – do everything, but connect it to this method. A businessman can do business, a Brahmin can do Veda paatha, a soldier can stand on Guard Duty, and a Shudra can do seva; and they all get kalyan.'

You see, people are generally under the impression that only a person who is very skillful in doing karmas can progress on the marg of Bhagwan. Uddhavaji said that there is another category of people who are not particularly skillful in their work. They cannot do homa or Yagnas, they can't follow the rules of Karma-Kanda, or do pranayam-pratyahar, or do dharana-dhyana. They are unable to do vichar as recommended by the Vedantis. They don't understand about the upadhi-upahita; adhyastha-

adhishthana etc. The question is – won't such people be able to obtain Bhagwan?'

Will Bhagwan put up a Notice at His door, saying that people who are not samajhdara and great Karma-Kandis are not allowed to enter?

That cannot be! All should have entry to Bhagwan's house, because He is everybody's antaryami, everybody's Beloved, and everybody's own. Nobody should be denied access to Bhagwan.

Bhagwan Shri Krishna told Uddhavaji, 'when people from outside come to meet Me, they have different kinds of qualifications, like how wise they are and the work they have done in the sansara, etc. But when it comes to My sevak, My personal servant – there is no question about the need for a Certificate of Eligibility! He is my personal sevak, a member of My household.'

So, Bhagwan said, *'mat praaptaye` mayaiva upadishtaan* – listen to the Dharma of which I have given upadesh. It enables you to come to Me.'

What is the Dharma?

'Sumangala' – it takes you towards progress. Mangal means, that which helps you to advance. *'Mag'* is a root from which the word 'mangal' is made. It indicates, 'to move forward'. When *'su'* is added, it means to reach the Paramatma, which is the greatest advancement.

'Yaanchhriddhayaa charanmartyo – shraddha comes between karma and Gnan. It is not that all learned people are good people, or that all those who work hard and achieve great things are good. There is something called *'sadbhaava'* – meaning, good-will and benevolence –

that is in the hriday. It takes a person forward even if he is not very wise or clever or a great achiever. That is called *'shraddhaa'*.

This middle portion of the twentieth century is shraddha's greatest enemy. People are convinced that the most important thing is to do a lot of work and obtain a lot of knowledge. Education and achievement have become the primary goals of life for them.

My brother, if the heart is not right, even the highest intelligence will take you to the wrong path. Highly intelligent people go on the wrong path if there is no sadbhava in their hriday.

Sadbhava is something that says between karma and Gnan. It is an innate feeling of wanting the good of all. It takes even people who have little gnan and little competence forward on the path to the Paramatma. If a manushya listens to the advice of a person for whom he has shraddha, he sacrifices everything for him.

Shraddha means to hold on to the Satya. The Mahapurushas made it *'shrat'* in order to conceal the 'Sat'. In the nirukta – the etymological interpretation of words – the word shraddha is, *'shraditi satya naama'* – 'shrat' means 'sat', and 'dhaa' means to do its dharana; to hold on to it. *'Shraditi aastikataayaa abhidhaana'* – the *aastikya* buddhi – meaning faith in your Guru, your Shastras and your Ishtadev, is called shraddha.

If a person holds on to this Bhagwat-Dharma with shraddha he will conquer even the invincible mrityu, even if he is a manushya caught in the noose of mrityu! That means, he becomes amara; immortal.

Bhagwan now separates this Bhagwat-Dharma from Gnan and other methods of sadhana.

Kuryaatsarvaani karmaani madartham shanakaih smaram.

'Sarvaani karmaani kuryaat – do all your routine activities.'

If you do Karma-Kanda you will have to do what the Pundits tell you to do. If you do Yoga-abhyas you will have to follow the instructions of your Yogi Guru, and do pranayam, pratyahar, asana etc. If you go on the Gnan-marg you will have to do shravan, manan, nididhyasana – depending on your eligibility, according to the Shastras.

Here, Bhagwan said, '*sarvaani karmaani kuryaat* – do your regular work. There is no need to start any particular karmas, abhyas or svadhyaya. *Sarvaani karmaani kuryaat* – do all your routine activities.'

Kaaye`na vaachaa manase`ndriyairvaa buddhyaatmanaa vaanusritasvabhaavaat,

karoti yadyatsakalam parasmai naaraayanaaye`ti samarpaye`ttat.

Everything done by the shareer, vani, mana and the indriyas, whatever is done out of habit – continue doing them as usual, but offer them all to Narayana.

Bhagwan said, '*madartham'* – do them for Bhagwan, not for yourself.

The question before the manushya is, '*kasmaide`vaaya havishaa vidhe`ma'* – which is the Devta for whom you make the offering?

'I am doing it for myself' – this is called bhoga.

'No-no, Bhagwan is seated in my hriday. I am putting the morsel in my mouth as an offering to Him' – this is called bhakti.

In both cases the food goes into the mouth of the person who eats it, but one person puts it into his mouth with the ahankara of feeding himself, and the other with a feeling of bhakti, of feeding Bhagwan.

Look at Bhagwan seated in your hriday. When He sees the food He feels tempted – 'give me the food! Why are you eating it?' His little hand comes up to the throat, and the morsel falls straight into it, instead of on your tongue. Bhagwan quickly grabs it and puts it into His own mouth! He shows you His thumb to tease you. Imagine this, and see how enjoyable your meal becomes. Don't think that this will result in your being underfed and weak. Because of this play! The food will nourish your body and also your hriday.

Similarly, go to the toilet with the thought that you don't want to be disturbed by the pressure to relieve yourself when you sit for bhajan. This way, even going to the toilet becomes a part of bhajan. All your actions are done with this attitude, and everything you do becomes bhajan. So, continue your normal activities but alter their purpose.

One man sweeps the road with the intention of getting his picture in the newspapers, and get acclaim as a great social worker. Another man also sweeps the road but never gets his photo in the papers. He does his duty to the people who use the road. Both men do the same work but with different intentions. So, make your mana such that your purpose is not your own gratification, but to serve Bhagwan. *'Kuryaatsarvaani karmaani madartha'.*

Bhagwan attached one clause to this – *'shanakaih kuryaat* – don't be agitated when you work. Do everything with shanti. If you do something substantial and your mana becomes agitated, your chitta becomes ashanta, and then you can't do Bhagwan's smaran.

Work is not so important that you forget Bhagwan for it! The important thing is to remember Bhagwan at all times. So, *'maam samaranashanakaih tadartham sarvaani karmaani kuryaat'* – Bhagwan's smaran goes on in the hriday, and karmas are done as per Bhagwan's commands. You will see Bhagwan on three sides of you!

Bhagwan Shri Krishna also explained the vidhi for doing karmas. *'Mayyarpitamanashchitto maddharmaatmanomayyaarpitamanashchittah'* – a person who has done arpan of his sankalpa-vikalpa and *anusandhaana* – meaning, dedicated his resolves, options and investigation – to Bhagwan; which is the arpan of the mana and buddhi is free of worldly consideration.

How easy it is to offer a flower you hold in your hand, to Bhagwan's murti! If you want to do arpan of five rupees to Bhagwan that is also easy. However, it is not so easy to do the arpan of your mana and chitta to Bhagwan! People come and tell me, 'Maharaj, I have done the arpan of my mana to Bhagwan.' My brother, the mana can't be dedicated to your order, you know!

A man sold his horse, but the horse would run back to its old stable whenever it got a chance to escape the new owner. Now, what is the duty of the man who has sold the horse?

A man who has sold the horse should take it back to the new owner, or at least send word to inform him that the horse has run back to him. If the man doesn't take the horse back and doesn't even send word about its coming to him, but just keeps and uses the horse quietly, then he is dishonest.

This mana is like a horse that comes back to you if you do its arpan to Bhagwan. You should send it back to Bhagwan. If you can't do that, you should start shouting, 'Prabhu! Take back Your horse! It has come back to me.' If you can't do even that, keep it in your house with the full awareness that it belongs to Bhagwan, not to you. When Bhagwan wants to get it back, He will come and take it, but to saddle it and make use of it, considering it to be yours, and then sell it to somebody else, is an act of dishonesty that should not be done.

So – how should you do the arpan of your mana to Bhagwan?

Do its arpan the way a manushya should do with his horse, once he has sold it. And yet, it cannot be done like that because nobody has seen the mana! The Vedantis say that the mana is drishya, it is jada, and it is vikari. They say a lot of high-sounding things, but don't sit in peace and do vichar on the swarup of the mana. Reading what is written in the books does not give the anubhav of what is written therein.

Actually, there are two *ansha* – two parts – of the mana. One is the ansha of Prakriti and the other is the ansha of the Paramatma. The mana has a jada ansha and a chetan ansha. It is active when both anshas are there. The avyakta Prakriti is the root of the jada ansha. It cannot be seen until the avyakta is separated from the Atma. The chetan ansha is the swarup of the Atma, and so even that cannot be seen. The chetan ansha of the mana is not drishya because it is our own swarup, and the avyakta ansha is not drishya because of our avivek. We do not have the knowledge that we are separate from the avyakta Prakriti.

The question that comes up now is, since that is the case, where does the mana become drishya?

The mana can be glimpsed in the form of vritti.

What is the vritti of the mana?

The vrittis of the mana are sankalpa and vikalpa – the resolves it makes and the alternatives that occur to it. Thus, in the shareer of a manushya and in the state of sadhan, the mana we experience is in the form of its sankalpas and vikalpas.

What are these?

The mana says, 'let me go for an outing' – that is its sankalpa.

'Or, maybe I should stay at home' – that is its vikalpa.

Thus, the mana is seen when it is perceived in both forms.

Now, do the samarpan of this mana to Bhagwan. The chid-ansha will become one with the Paramatma through Tattvagnan. The Prakriti-ansha of the mana – which is the avyakta-ansha – is the vivarta, the variable – of the Sat. That mana is the karana roop which is not yet drishya. Only the vritti-roop mana is drishya.

Then, what is the yukti for doing its arpan?

The yukti is, 'I will go to some nice place' – is the sankalpa that arises. 'Let us go for darshan of Vrindavan Behari, Shyamsundar' – if this sankalpa comes repeatedly, it will be the arpan of your sankalpa to Bhagwan.

'Let me go to Pandharinath, or Dwarkaji, or Shrinathji, or Balaji, or Shri Ranganath, or Behariji' – if some eight or ten sankalpas arise, it is the samarpan of your vikalpa to Bhagwan.

Now see which place your mana does the sankalpa to go to, and which vikalpas come into it.

In the same way, what work does your mana have a sankalpa for doing? What are the vikalpas that arise in it?

If your mana does things that will please Bhagwan, it means you have done the arpan of your sankalpa-vikalpa to Bhagwan. Now, you want only to go to Him. The dilemma is not whether to go to a gambling Club or to a Mandir; the dilemma is whether to go to Dakorji or Shrinathji.

When the state of your chitta becomes like this, you can understand that your mana has become arpita to Bhagwan.

So, sankalpas for Bhagwan should rise in your mana every minute, and your vikalpas should also be connected to Him. This is called the mana's being bhagavad-arpan.

Now – what is the chitta?

Here, chitta means *anusandhaana* – research or investigation. This is the meaning give by Shridhar Swami. The vritti for anusandhan means, an inclination to search, to find out. *'Jita de`khaun tita shyaamamayee hai'* – wherever I look I see that everything is filled with Shyam. Bhagwan Shyamsundar is in the man and in the woman, in the tree and in the creeper.

Offer a glass of water to somebody with the feeling, 'I can see the picture of Shyamsundar in him'. Thus, to seek your Ishtadev everywhere is the arpan of your chitta to Bhagwan.

How should karma be done?

Karma should be prompted by Bhagwan, while thinking of Bhagwan, and for pleasing Bhagwan.

Now, how can we do the arpan of the mana and the chitta to Bhagwan?

Your sankalpa should be for Bhagwan, and your anusandhan should also be of Him.

'Maddhamaatmamanoratih' – maddharme`shvaatmamanaso ratiryasya sah – give the *rati* – your loving absorption – and preeti of your mana to Bhagwan.

A manushya stays with one person, but has preeti for another. To stay with one and be in love with another becomes a state of conflict. Tension is created in the mana. The person's life becomes filled with lamenting when he does not get the person he loves, the work he loves, the food he loves etc. Misery comes into his life.

Do things by which your preeti is also for the Bhagwat-Dharma – meaning, preeti for taking Bhagwan's naam, doing His puja, and other things that are pleasing to Him. Wear the dress He likes.

Jaa bhe`shaan mhaara sayeen rijjhe`, soi bhe`sha dharoongee.

(Meera sang, 'I will wear the garb my Beloved likes'.)

So, *'maddharmaatmanoratih* – attach the rati of your mana to Me.'

If a man has to do something to oblige another person, it becomes unpaid labour; but if he does something he enjoy he does it lovingly. So, your enjoyment should be in doing Bhagwan's seva. You should have rati in doing things that please Him, and you should have utter disinclination for any work that is not done for Bhagwan.

Bhagwan clarified this further.

De`shaanpunyaanaashraye`ta madbhakttaih saadhubhih shritaan,

de`vaasura - manushye`shu madbhakttaacharitaani cha.

(11. 29. 10)

Where should you live?

Live in a place that is pavitra, a place that makes your hriday shuddha. Vaishnavas talk about a *'divya-de`sha'* – a place that is divine. A place where there is a Mandir of Bhagwan is not called just a desha; it is called divya-desha. Shrinathji, Vrindavan, Ayodhya, etc are places where pavitrata comes into the hriday of those who stay there. So, *'punyaan'* – meaning, *punaati* – purifying – is that, which cuts away the impurities of our hriday.

Now, the impurities have to be recognized before they can be cut away.

What are the impurities of the hriday?

To crave different kinds of bhoga is an impurity of the hriday. The greed that makes you accumulate wealth beyond your needs is an impurity. When you stay at a place that helps you to reduce your vasanas, that place is called a 'punya-sthana'.

Bhagwan said, 'a punya-sthana is where *madbhakttaih saadhubhih shritaan* – where My bhaktas, the Sadhus, stay.'

Sadhus are of different kinds. A tender-hearted person should not stay among the Sadhus who are hard-hearted. At Shri Udiya Babaji's Ashram there was a clear separation of the two. When Baba wanted to speak on the vairagya aspect of Vedanta, he would tell the bhaktas to go away

from the gathering. ‘There should be no hindrance to your bhajan,’ he explained.

Thus, Satsang based on bhava is different, and the Satsang for dispelling agnan is different. One is the Satsang of the Chandrama and the other is the Satsang of the Surya. The Chandrama Satsang spreads moonlight; delight. The Surya Satsang gives absolute release from rebirth.

The hriday of both types of Sadhus is pavitra, but one kind are soft-hearted and the other kind are hard-hearted. To do Satsang of the soft-hearted Sadhus means to do Satsang of Sadhus filled with bhakti. You should not do Satsang of the Sadhus who are opposed to the Bhakti-marg. Stay in a place where you can associate with Sadhus who are filled with prema for Bhagwan.

Who is called a Sadhu?

One lakshan of a Sadhu is that he is a *sadaachaaree* – meaning, his behaviour is upright and virtuous. He should have bhakti for Bhagwan Shri Hari, and his Guru. The Shastras forbid us to do Satsang of a Guru who says he has achieved siddhi by his own efforts, without having any Guru. Such a person will take you on a marg where you, too, will feel that you don’t need a Guru to attain siddhi, and you will stray from the right path. And so, the Sadhu to whom you go for Satsang should have bhagavat-bhakti as well as Guru-bhakti.

The third point a Sadhu should have is *aastikya-buddhi* – meaning, he should have faith in the existence of Swarga-Narak, rebirth, and believe that these and other bandhans are real. He should want to be released from them, and do the sadhan that frees him.

The fourth point is that a Sadhu should be one who gives praise to other people. Don't sit with a Sadhu who does ninda of others. Anyone who speaks of people's faults implants doshas in the chitta of the listeners. Kumaril Bhatta said, 'never make your mana such that it sees the doshas in other people.'

Why?

Because a person who begins to do chintan of doshas moulds his mana in such a way that – whether the other person indeed has doshas or not – he forms a habit of focusing on doshas. Furthermore, if you do dhyana of the habits you dislike in others, won't the same faults come into you gradually? Therefore, it is harmful to associate with anyone who has a habit of speaking about the faults of other people.

I was on my way to some place one day, when I met a gentleman for just five minutes. Within these five minutes he poured such intense ninda about a third person into my ears that I became quite agitated. Now, was I to do bhagavat-chintan or was I to think about how to empty my mind of the things he had spoken of? I had to first push out the things the man told me in that short time, and only then was I able to do Tattva-chintan.

This point must be understood. If a sadhak does not understand, 'I want Bhagwan to be seated in my hriday, not the doshas of people,' he will go astray. His sadhana will not progress. So, don't do ninda of others, but praise the good qualities of others.

Proceed according to the guidance given by the Shastras. Don't have ahankara. Do good to others to the best of your ability. Help people in every way you can. Don't seek faults in the virtues of other people. Speak when there is a need to say something. Don't sing your own praises, and

be happy when you see other people progress. These are the lakshans of a Sadhu-purusha.

Try to live in a place where you have the facility to associate with Sadhus who are bhagavat-bhaktas.

'De`vaasuramanushye`shu madbhakttaachari taani cha'.

Whose ashray should you take?

Take the ashray of the charitra – the behaviour and character of Bhagwan's bhaktas. When the charitra of Bhagwan's bhaktas comes into your jeevan it will bring bhakti into your hriday.

Which is the *jaati* – the caste or group – of a bhakta?

Oh, don't see the jaati! Don't think of the caste of the bhakta. Whether the bhakta is a Devta, or a Daitya, or a manushya – whatever be his jaati, Varna, Ashram – no matter what group he belongs to, take the bhakti part of his life. See how he did Bhagwan's bhakti. Take only his bhakti; don't take his doshas.

You are to make your mana a hansa. Just as a swan takes the substance of milk and leaves its water content, *'santa hansa guna gahahin paya, parihari vaari vikaara'* – a Sant is a hansa who takes the substance and leaves the water after separating them in the milk. The substance is bhakti and the water is the vikar. A person who wants bhakti to come into his hriday should take the gunas and let go of the doshas in people.

See the way bhaktas behave. Durvasa wanted to harass Ambarish, and Ambarish wanted to pray to Bhagwan's Sudarshan Chakra to save Durvasa. This is the charitra of a bhakta.

There is a story in the Vishnu Purana. When the Prahladji was studying with Shanda and Amarka, who were Hiranyakashipu's officiating priests, Hiranyakashipu told them to find a way by which the child Prahlad would die, since all his efforts to kill Prahlad had failed. The two priests created a Rakshasi (demoness) called Kritya. Kritya ran to kill Prahlad, but Bhagwan's Sudarshan Chakra had already been kept there to protect Prahladji. The Chakra went after Kritya.

It is the system in of *abhichaara* – meaning, spells to harm people – that if the method fails to harm the person targeted, it turns back on the person who has evoked it. Kritya turned on Shanda-Amarka, and they died.

Prahladji felt dukhi at this. He folded his hands and prayed to Bhagwan. 'He Prabhu! If my mana has remained free of hatred for those who got me bitten by snakes, trampled on by elephants, thrown down from a mountain, thrown into the sea to drown, burnt in a bonfire, and tried to kill me, let these two Purohits come back to life on the strength of my Satya.'

When Prahladji took this solemn oath both his teachers became alive again. This is called 'bhakta-charit'.

So, whether the charitra is of a Devta, or a Daitya, or a manushya, you should take its ashray, and mould your jeevan accordingly.

It is written that in the jeevan of Eknathji a man spat on him repeatedly when he finished his bath in the river. Eknathji was forced to bathe again. The wicked man did this a hundred times! Eknathji said, 'this is a day of great good fortune for me. Every day I finish my bath and go home. Today

I was given the chance to bathe a hundred times! Bhagwan is very compassionate!'

This is the svabhava of a Sant, which should be inculcated in your jeevan. This is what is called the 'Bhagwat-Dharma'. There is no thought of upadhi-upahit in this, meaning, no thought of the superimposed object or superimposition. There is no thought of pranayam-pratyahar when you do Yoga, or saying 'Indraya-svaha' when you make an offering in a Yagna. This is a direct method by which a manushya can get kalyan by developing bhava.

Prithaksatre`na vaa mahyam parvayaatraamahotsavaan,

kaaraye`dgeetanrityaadyair – mahaaraajavibhootibhih.

(11. 29. 11)

Look at the great expenditure you incur when a child of your family gets married! You have so much zeal on such occasions. I came to know about a wealthy family who spends twenty lakhs of rupees for every wedding in the family. Oh my brother! You spend so much at every function, be it a wedding or a janeu or mundan – spend a little in Bhagwan's name, also!

What is that?

'Mahyam parvayaatraamahotsavaan' – celebrate Bhagwan's festivals. Sing, dance, spend on Bhagwan's throne, ceremonial umbrella etc. If you can afford it, do it on your own, otherwise, *'satre`na vaa'* – contribute towards the costs along with a group. But, celebrate Bhagwan's festivals.

Your social celebrations strengthen the bonds of worldly relationships. Celebrations for Bhagwan strengthen your relationship with Him. So, celebrate the functions that strengthen your bond with Bhagwan by

singing, dancing, laughing and playing. Get the feeling, for a little while, that there is no sansara, that you have reached Bhagwan's loka.

This is a description of external bhakti. I will now describe the internal bhakti.

Bhakti is *pre`ma-roopaa* – it is the form of prema. In prema, what is *antaranga* (internal), and what is *bahiranga* (external)?

You know that even the dirt of the shareer of a person you love is pleasing. So, when a person has prema for Bhagwan there is no distinction between antarang and bahirang bhakti. It is all Bhagwan's seva. That is bhakti.

Maame`va sarvabhoote`shu bahirantarapaavritam,

eekshe`taatmani chaatmaanam yathaa khamamalaashayah.

(11. 29. 12)

'Amalaashaya purushah' – aashaya means the antahkarana, and *amalaa* means without *mala*, free of dirt. A person whose antahkarana is free of the dirt of the sansara, is an amalashaya purusha.

If some dust gets mixed with water, the water is no longer nirmal; free of mala. In the same way, when the vishays of the sansara come into the hriday, the hriday is not nirmal.

What is the mala of the hriday?

The mala of the hriday is when any external matter comes into it. So, keep your hriday such that it has nothing but Bhagwan in it. This is called *'amalaashaya'*. Don't make your hriday *mala-aashaya* – a resting place for mala; make it *amal-aashaya*! Your hriday has become mala-ashay

because you have filled it with your family, wealth, prestige, power, and other vasanas. Cleanse it. Make it sparkling clean!

And then, *'sarvabhoote`shu aatmani cha aatmaanam eeshvaram sthitam maam e`va eekshat'* – it is the one Paramatma who is seated in all beings, including your own Atma. See this. See also that the one who is in your hriday is also in the hriday of the other. He is the possessor of all hridays, sitting in all hridays. It is the light of one sun that comes into the eyes of all. It is the one dharati on whom everyone places their feet. It is the one water that all life drinks, and one air that all breathe. The akash is one in the hriday of all. The one who shines in every hriday is one.

Someone may say, 'yes, the Ishwara is in my hriday, but only in my hriday, not in any others' hriday.'

That is not the case. The Ishwara is in the hriday of all beings, including ours.

How can the Ishwara be in all?

'Bahirantarapaavritam' – there is no distinction of *antar-bahir* (inside-outside) where the Ishwara is concerned. *'Apaavrita'* means, uncovered; exposed. There is no covering that hides the Ishwara. *Antahpoorna, bahihpoorna* – He is whole inside and He is whole outside, like a pot filled with water and put into a well filled with water. If ten such pots are kept, they will all be filled with water inside-out.

Poornamadah poornamidam poornaatpoornamudachyate`

(That is complete; this is complete (with divine consciousness). Poorna manifests from the Poorna.)

This, the Ishwara is completely full everywhere.

Who is He?

He is our Atma!

How can we see Him?

'Yathaa kham tathaa eekshe`ta' – see Him to be all-pervading, like the akash.

Iti sarvaani bhootaani madbhaave`na mahaadyute`,

sabhaajayanmanyamaano gnaanam ke`valamaashritah.

Braahmane` pulklase` ste`ne` brahmanye`arke` sfulingate`,

akroore` kroorake` chaiva samadrikpandito matah.

(11. 29. 13-14)

'He *mahaadyute`.....'*

'Mahaadyute`' means a person whose buddhi is very penetrating and very wise. It is illuminated by the Gnan that is free of paapa.

'He Mahadyute. Respect all beings as *madbhaave`na sabhaajayan* – having Me in their hriday.'

With what understanding should we be respectful towards all beings?

'Madbhaave`na' – with the understanding that Bhagwan abides in the hriday of all beings.

'Katuka vachana mata bola re` tohe` peeyaa mile`nge` - remove the *ghunghata*, the sari – from your face, and you will obtain your Beloved. Don't say bitter words to anybody.

Why?

It is the same Beloved – Krishna, Rama, Narayana, Brahman, our Atma – that all are filled with.

Matavaadin son arja yahee, apane`-apane` ishtade`vako, vyaapaka maanata ho ki nahin?

Jyon tuma vyaapaka nahin maanata, jeevadashaa tahaan aaya rahee.

If your Ishtadev is not vyapak – if He is not all-pervading – then, he is a jeeva; in which case you disdain your own Ishtadev! If He does pervade all, why don't you see Him in every hriday? It is He who plays the flute, the arbour is His, Vrindavan is His; it is He who wanders in every hriday. Why don't you see Him in all?

Please note that there is no vichar of ghatakash-mathakash here, no bhasrika-pranayam, and no svaha-svaha of a Yagna. That means, this has nothing to do with Vedanta, Ashtanga Yoga or the ritual of Yagnas. All you have to do is develop the bhava that Bhagwan is present in the hriday of every being.

'Sabhaajayanmanyamaano gnaanam ke`valamaashritah' – ke`vala gnaanaroopam drishtimaashritah – a person who takes the ashray of only the Gnan-roop drishti, and looks at all beings with the Gnan that Bhagwan is present in their hriday, is a Pundit.

Now – who is the greatest vidvan in creation?

Bhagwan said, 'there is a Brahmin and there is a butcher. One is of the highest caste and one is of the lowest caste. The Brahmin does Veda-paatha, and the butcher does himsa. One is a sadachari who hates to hurt anybody, and the other is a cruel man. There is one man who is a

thief and there is one man who has shraddha. One man is bright, like the sun, and one man is dull, like a small spark. Their svabhavas are completely opposite. Outwardly, they appear completely different, but a person who sees them with the same drishti – meaning, with equal goodwill – is called a Pundit. *Samadrik pundito matah.'*

The inequality of their jaati, karmas, gunas, and svabhavas was revealed, and then Bhagwan told us that we should keep our drishti sama. We should have equality in our outlook. If the images of a Brahmin, a butcher, a spark, a lion etc were to be beaten on a gold plate, the scene would show one man being violent and one man showing compassion. From the viewpoint of the Tattva they are all gold. A person who knows this bhava is a Tattva-darshi; he is a Pundit.

This is a wonderful upadesh that Bhagwan gave Uddhavaji, and through Uddhavaji, for all posterity. The bhava is not of the highest, lowest or middle level – that becomes like a one-dollar store! Is it wisdom – or is it folly – to calculate everything at the same rate? Wisdom is when the worth of people is evaluated according to their quality and respected accordingly.

Nare`shvabheekshnam madbhaavam punso bhaavayatoachiraat,

spardhaasooyaatiraskaaraah saahankaaraa viyanti hi.

(11. 29. 15)

When a person holds on to the feeling that Bhagwan is present in all beings he will, in a short time, become free of envy. He won't have *asooyaa* – meaning, he won't be inclined to see faults in good people. He will not disdain anybody, and he will not have ahankara. His doshas will

all be removed. What better marg can there be for progress, than to develop equal benevolence for all, by seeing Bhagwan's presence in all?

- The simple Bhakti-marg and the sadhan for obtaining Bhakti (2).

Uddhavaji had asked Bhagwan, 'who is a Pundit?'

This episode has been given earlier. In answer, Bhagwan Shri Krishna had said, '*pundito bandha-mokshayoh* – a Pundit is one who knows how to become free of the bandhan of the noose of mrityu. Or else, a person who knows both bandhan and Moksha is a Pundit.'

Shridhar Swami has given these same two interpretations. Here, Bhagwan is giving His own opinion about the lakshans of a Pundit. What He said earlier was in answer to Uddhavaji's question. But here, Bhagwan is expressing what is in His hriday. It concurs with what He has said in the Gita. Thus, *'samadrik pundit matah'* – a person who has sama-drishti is accepted as a Pundit. *'Mama mata'* – this is My opinion.

The question is, how can a person develop sama-drishti? And, what is the drishti of a sama-drishti person?

'Ke`valam gnaanam aashritah' – look at everything with the drishti of Gnan. Don't bother about who is born where, who is doing what, what is the svabhava of which person, who is small, who is great, etc. For example, if you are dreaming, you will see a Brahmin, a butcher, a thief, a sadachari, the Surya, a spark, a cruel man, and a compassionate man. When you wake up, *'gnaanam ke`valamaashritah'* – you have the gnan that everything you saw in your dream was yourself, and no other. In the dream you feel, 'this man is separate and I am separate,' but as soon as you wake up you realize that it was all the play of your own mind.

Bhagwan explained with this drishti. ‘O Mahapragna Uddhava – you have great pragna; you are a man of great wisdom. See all beings with My bhava. Only one karana, only one sarvagna, sarvashaktimaan Ishwara, only His shakti, fills all beings. So, accept My satta in all. Respect Me in all.’

So then, who is a Pundit?

‘A manushya who accepts My satta – My existence – in all, respects Me in all. He has sama-drishti for al. Such a person is a Pundit.’

Bhagwan clarified this further.

‘Braahmane` pulkase` ste`ne` brahmanye`arke`sfulingake`’ – Brahmin is a jaati. Apply your mind to the jaati of cows. There are red cows, white cows, black cows, and speckled cows. They are cows, regardless of their coloring. The colors are the subdivisions of the group. They all belong to the jaati of cows.

In the same way, the manushya is a jaati. In it there are Hindus, Muslims, Christians, Buddhists, Jains, Kshatriyas, Brahmins, Vaishyas, Shudras and others. These are all subdivisions. Then there is the jaati of birds, which has the subdivisions of crows, swans, pigeons, parrots, vultures and others types of birds.

Now, if you want to understand the Ishwara, make all jaatis subdivisions in the Ishwara. The manushya, animal, bird, fish etc are all subdivisions, and the one who is present in all of them equally, is called the Ishwara.

Does a koel need to make any effort to belong to the jaati of birds? No; it is a bird by birth. However, it is forced to stay as just one type of bird.

Its existence is limited to living like other koels, with other koels. A bear knows that it is different from a buffalo, although both are animals.

In the same way, there are innumerable jaatis in this srishti – animals, birds, trees, shrubs, creepers, the two-legged manushya and the four-legged animals, creatures born in an egg, Daityas, Devtas, Asuras and others. In all the jaatis created, the *mahaa-saamaanya jaati* – that, which is common to all jaatis – is paripoorna; and that is the Ishwara.

A manushya knows, 'I am a manushya'. But he does not know 'I am the Ishwara.' A *pashu* (animal) knows that it is a pashu, but it does not know that it is the Ishwara. That means, all the jaatis have forgotten their maha-jaati – the great group to which they belong.

Just as a Hindu does not need to do any sadhan to be a manushya – he needs only to become free of the abhiman of being a Hindu – a pashu needs to be free of the abhiman of being a pashu. For any being in this world to be Ishwara-roop, all that is needed is that they give up their abhiman of the separate jaati, their individuality, and guna; and the abhiman attached to their Dharma.

How will that abhiman be cut away?

It will be cut away by the Gnan of your own poornata – of your being complete in yourself. So, negate the appearances and gunas – of the Brahmin as well as the butcher – and see the satta that is in both – the *saamya-sattaa*, which is equally present in both. See the samanya Gnan and samanya anand in them. That means, see the *asti-bhaati-priya*; the Sat-chit-anand, that is the one Ishwara, the common factor, the same advitiya Tattva in both. The drishti of a Gnani purusha is on the Ishwara.

Suppose there is a thief and there is a sadachari who is a Brahmin-bhakta. What is the source of their *pre`ranaa*, meaning, what prompts their actions? There is a spark and there is the Surya; what is the source of their brightness? One man is cruel and one man is compassionate – who is the adhishthana of them both; who is it that illuminates them?

A person whose drishti does not get fixed in the karya, but goes to the karana, is called a Gnani. And, a person whose drishti does not get caught even in the karana, but rises above the bhava of the karya-karana and becomes established in the Self is called the Brahman. Therefore, a sama-drishti vidvan sees the Ishwara in all.

The Gita describes the lakshan of a Pundit.

Vidyaavinayasampanne` braahmane` gavihastini,

shuni chaiva shvapaake` cha punditaah samadarshini.

(5. 18)

(The Gnani is sama-darshi towards all beings, whether it is a learned and refined Brahmin, a cow, an elephant, a dog, or a Shudra who eats dog meat.)

The lakshans gives are the same. This is Shri Krishna's opinion.

Let us now consider the aspect of profit and loss, because there are many people whose drishti is only on the gain that can be attained by any karya.

Some of us were sitting with Hathi Babaji at Vrindavan. A Seth asked him, 'what is the benefit of chanting the name of Rama?'

Baba said, 'this man seems to be a Bania!'

Bania means a trader. The indication is, it does not occur to him that he should do Sandhya Vandan with a nishkama bhava. Such people are interested only in gaining some benefit by their actions.

So, come; let us think of the benefit of having sama-drishti.

Nare`shvabheekshnam madbhaavam punso bhaavayatoachiraat,

spardhaasooyaatiskaaraah saahankaaraa viyanti hi.

(11. 29. 15)

Shri Krishna said, 'a person who has the bhava that the Ishwara is present in all beings soon becomes free of the harmful feelings of rivalry, envy, fault-finding, disdaining people, ahankara and ill-will.'

This is also the quintessence of the Sanatana Dharma.

People say we should have some tulsi leaves every day.

Why?

Because chewing a few leaves of tulsi every day protects us from getting malaria.

So, eating tulsi leaves is a sadhan and the benefit is to stop fever from coming to the shareer. Here, the sadhan and the sadhya become laukika, of the gross physical world.

Now, think of it in another way – 'Bhagwan Vishnu will be prasanna if I have tulsi leaves.'

Where will He be sitting and feeling prasanna?

'I will experience in my hriday, that Bhagwan Narayana is pleased with me.'

Now, see – the feeling of happiness in the hriday is the adhyatmik benefit. The tulsi leaf is an adhibhautik object. Thus, the viewpoint of Dharma is that you get an adhyatmik benefit by using an adhibhautik substance. So, keep a bhagavat-bhava for all. See Bhagwan in all.

What is the good of seeing Bhagwan in all?

If you walk with a man who matches you step for step you will instinctively quicken your step to go ahead of him. However, when bhagavat-bhava comes into your mana you will feel, 'Bhagwan Himself is walking alongside.' The urge to go ahead of him will leave you. Instead, the thought will come, 'oh, it is a matter of great joy that Bhagwan is walking beside me in this roop.'

You should have this attitude for everything – wealth, buddhi, etc, and feel happy that Narayana is walking alongside, that this person is equally wealthy, learned, etc. Ishwara-bhava removes the doshas of competitiveness and envy.

You feel resentment if anyone is ahead of you in any field. You feel like doing something to make him fall. However, if you have the drishti that Bhagwan is in that man, your resentment will turn into pleasure that Bhagwan is ahead and you are following Him. Your chitta will become prasanna.

If you consider somebody to be your inferior you feel disdain, perhaps you show your disdain. This feeling of superiority gives a lot of dukha. When the topic is that of doshas, accept that you are superior – think that your doshas are greater than the other's. If you are asked to be a witness in a Court case to give a false testimony, take offence, citing your superior ethics. 'You know who I am – how dare you make such a

shameful suggestion to me!' In such an instance, your abhiman about being superior is a virtue. But, if a poor man comes to you and you speak roughly, that cannot be accepted as praiseworthy! This disdaining of others can be given up.

How?

By seeing Bhagwan in all.

From where did these three bhavas come?

'Ahankaaraah' – a manushya imprisons himself in a limited space because of ahankara. Ahankara is a prison. 'I will go out only after I am dressed up.' These are afflictions.

In the days of British rule people had to wear ties, because the English gave great importance to formal dress. My brother, the normal dress of any country is good for that country. I am not criticizing anyone, but when a manushya attaches a bandhan to his neck, and a bandhan to his mana, and a bandhan to his 'I' with the thought, 'I am important only if am dressed in such and such a style' or 'if I have this and this, otherwise I am inferior,' that is not good.

Somebody said, 'I am not great unless I wear tiptop clothes.' The Sadhu said, 'I am great if I wear torn and shabby clothes.'

'I am great if I stay in a big house.' 'I am great if I have no abode.'

'I am great if I have accumulated great wealth.' 'I am great if I have no possessions.'

Thus, another aspect is presented to you. Your thinking should not be one-sided. Think from both perspectives if you want to be happy and at

peace. Materialism is one viewpoint, but there is also the viewpoint of spirituality.

What is the benefit of spirituality?

The sadhan is external and the benefit is internal.

There is one sadhan where the sadhan is done outside, and the goal is to accumulate wealth, build a house, start a factory, and get social importance. The benefits of this sadhan are also external.

There is one sadhan where the benefits are internal. The benefit of an adhyatmik sadhan is the removal of inner doshas. There is no need for many external objects in this, because external objects do not help in keeping your mana at peace and make you sukhi. I have seen Sadhus who have nothing but the loincloth they wear, sitting in dhyana with snow falling on their head, melting, and trickling down the body. They sit there, immersed in anand, oblivious of discomfort.

People have a false impression that they cannot live without certain things and people, and so they suffer in bandhan. This fallacy deserves to be removed from your hriday. Many people say, ‘we will be sukhi when we do bhoga’, or, ‘when we expand our business and become very rich’.

Sukha is not related to external objects; it is related to the hriday. If the treasury of sukha opens up in your hriday, sukha will shower and spread from your shareer to whoever comes near you. Your shareer will spread vibrations of anand. Everyone who comes to you will feel elevated and happy. The adhyatmik sadhan opens up the treasury of anand in you. If people laugh, let them!

Visrijya smayamaanaansvaandrisham vreedaam cha daihikeem,

praname`ddandavat bhoomaavaashvachaandaalagokharam.

(11. 29. 16)

The Bhagwat states, in several places, that the Ishwara is present in all beings. We, who believe the Vedas, believe – and know – that *'e`kam sad vipraa bahudhaa vadanti'* – it is the one Paramatma who manifests in many forms.

I have seen many elderly Seths who associate with Sadhus and also make fun of them. The Sadhus also make fun of the Seths. There were a couple of occasions when some of us Sadhus were travelling with some Seths in a big car. The youngsters of their families gathered round the car to see us off. They did not say anything to us, but they were teasing the elders of their family. Thus, the youngsters of their family consider the Seths to be more foolish than they consider us to be foolish!

People are unable to restrain themselves from laughing at others. A person who alters his lifestyle because of fear of ridicule is sure to be laughed at. Therefore, you should remain unshaken in your nishtha. This happens particularly, with close relatives like a brother, parents, a spouse, and others. Think, 'they are getting some enjoyment from my behavior. I have to pay for the tickets when I take them to a show where they get entertainment. Here, they have a good laugh and it costs me nothing! What could be better?'

So, give up the viewpoint of the shareer and also the embarrassment of the shareer. *'Praname`ddandavat bhoomaavaashvachaandaalagokharam'* – whether it is a dog, a Chandal,

a cow, or a donkey, the Ishwara sits in the hriday of all beings. Keep this drishti in your mana, and show respect to all.

It has been said, earlier in the eleventh canto, that you should remember that the Ishwara is present in all, and you should have respect for all. You should bow down to all with your mana. Now it is said that people feel some shame in bowing down mentally.

There is no shame in this whatsoever. Feel shame when you do paapa-karma. You do not feel shame when you sit down to gamble, drink alcohol, and use filthy language to abuse people; but you feel shame in doing namaskara to somebody? What viewpoint is this that no shame is felt when doing or saying shameful things, but shame is felt in folding hands respectfully, in having humility and giving up abhiman?

These are Sat-karmas, my brother. They are sadachara. Don't feel shame in doing what is good; feel shame in doing things that are not good.

People say, 'that is not the way of society in these times. People think differently now.'

My brother, you are the ones who make society what it is. If ten of you start to behave with vinay, you will see that society will begin to change.

Yaavatsarve`shu bhoote`shu madbhaavo nopajaayate`,

taavade`vamupaaseeta vaangmanahkaayavrittibhih.

(11. 29. 17)

Now, Bhagwan Shri Krishna tells Uddhavaji about the time this should be done up to. *'Avadhi'* means, the duration of anything. It is given in all matters, because the ultimate end of all periods of time is the one

Paramatma. It is to Him we all have to go, ultimately. Even that has an avadhi.

It is explained in the Shrimad Bhagwat that if someone spends a lot of money in doing Bhagwan's puja –

Ahamuchchaavachairdravyaih kriyayotpannayaanaghe`,

naiva tushye`architoarchaayaam bhootagraamaavamaaninah.

(3. 29. 24)

'If somebody who disdains the beings of this sansara spends a lot of money to do My puja, offers Me a lot of bhoga, etc I do not feel any satisfaction, because I abide in the shareer of every being, in a Mandir I create therein.'

So, *'Yaavatsarve`shu bhoota`shu madbhaavo nopajaayate`'* – until the time you develop the bhava that all beings are a Mandir of Bhagwan – and He is present in them – that He is the abhinna-nimitta-upadan karana of all, there is no better method for destroying your raaga-dvesha than to see the Paramatma in all.

'Sarvam khalvidam brahma tajjalaan iti shaantamupaaseeta.' All beings are the Paramatma. This entire srishti is created in Him, stays in Him, and dissolves in Him. So, become shanta and do upasana.

So, in all the bhootas – everything made of the pancha bhoota, whether it is an ant, a mosquito, lice, shrub, tree, etc – do upasana of the Ishwara in them with your vani, your mana, and with the vrittis of your shareer. Then you will get the bhagavad-bhava that the Parameshwara is present in everything. That means, speak in a way that you would, if you were talking to Him.

If you are at your shop and a customer comes to buy something, talk to him as though it was the Paramatma who has come.

Should we only speak?

No; also think with your mana that this is not a *graahaka* – a customer; this is an *anugraahaka* – one who does you a favour – who has come to do anugraha on you. When you supply goods, keep in mind that what you supply should benefit him. He should not get cheated in what is sold by you. Whatever you sell to him should benefit him and be what he has come to get.

Look – when you start to do this, people will think you to be foolish. They will be sure that your business will never flourish if you are so idealistic. However, by Ishwara-kripa, your business will flourish! You should not worry about this, my brother. When a customer leaves your shop he should leave with the thought, 'the Ishwara sits in this shop to supply me with the things I need.' He should have no wish to take anything without paying for it. Use the sweetness of your vani when you talk to him. Keep in your mana the wish to help him save a little money wherever possible. Think, 'this man has to spend so much. He has to work so hard to maintain his family. I should not be greedy and charge him anything extra.'

If you are a customer, you should think, 'let me patronise this shopkeeper and help him get some income.' The shopkeeper should want to give good service so that the customer would feel like giving him his patronage. Both the shopkeeper and the customer should do vyavhar with the drishti of the Ishwara.

The wife should get a darshan of the Paramatma in her husband, and the husband should get a clear darshan of Maha-Shakti, Maha-Laxmi, in his wife. You will see your house will become Vaikuntha! The hriday of the manushya will become a centre of shanti.

Sarvam brahmaatmakam tasya vidyayaaaatmamaneeshayaa,

paripashyannuparame`tsarvato mukttasanshayah.

Ayam hi sarvakalpaanaam saghreecheeno mato mama,

madabhaavah sarvabhoote`shu manovakkaayavrittibhih.

(11. 29. 18-19)

What happens when we do this?

'Vidyayaaaatmamaneeshayaa' – the vidya of getting the Ishwara's darshan everywhere, is *'aatmamaneeshayaa'.* For a person who has this vidya, this entire srishti becomes the roop of the Parameshwara. Whatever he hears he gets a glimpse of the Parameshwara. Whatever he touches has the Parameshwara in it.

Some people say that the Ishwara created this Vishwa-Brahmanda and flung it away from Himself. He remains aloof from it.

If the Ishwara remains aloof from the Brahmanda, it is we who become small.

Some people say the Ishwara remains in the Vishwa-Brahmanda as the nirakara, sookshma; who can say where the sakara cropped up from?

There is nothing like that, my brother. The fact is that the Ishwara is present here and now, at this very moment, without the Yoga of kaala –

meaning, regardless of time. It is not that He was present yesterday and is not present today; or that He is present today but won't be present tomorrow. He is always with us, outside and within.

There is an excellent mantra in the Katha Upanishad. When I read it for the first time I was filled with anand! The mantra is –

Yadihaasti tadamutra, yadamutra tadanviha.

The meaning of this is, 'what is here is what is there, and what is there is what is here.'

What does that mean?

It means, what is within is also outside, and what is outside is also within. What is far is near, and what is near is what is far. What is concealed is open and what is open is concealed.

'When a person gets such a drishti all his doubts are removed automatically. The person gets My sakshatkara and loses all interest in the sansara.'

Bhagwan also said, 'of all the sadhans for obtaining Me, it is My opinion that the best sadhan is to have the bhavna that I am present in all beings and all substances. Have this bhavna through the vrittis of the mana, the vani, and the shareer.

Na hyangopakrame` dhvanso maddharmasyoddhavaanvapi.

mayaa vyavasitah samyangnirgunatvaadanaashishah.

(11. 29. 20)

He Uddhava! This is My own Bhagwat-Dharma. Once a person embarks on this, obstacles make not the slightest difference, because this Dharma is nishkama. I have Myself, decided that it is the best, because it is nirguna.

Yo yo mayi pare` dharmah kalpyate` nishfalaaya che`t,

tadaayaaso nirarthah syaad bhavaade`riva sattama.

(11. 29. 21)

Leave alone any thought of any defect coming into this Bhagwat-Dharma, if you do the samarpan of even the feelings of bhaya, shoka etc that may arise occasionally, offering them up to Me with a nishkama bhava, and also offering up any futile actions like lamenting and grieving, it becomes Dharma, because I am pleased with your samarpan.

E`shaa buddhimataam buddhirmaneeshaa cha maneeshinaam,

yat satyamanrite`ne`ha martye`naapnoti maamritam.

(11. 29. 22)

The pinnacle of the people who have vivek, and the cleverness of those who are clever, lies in the fact that they obtain Me – who is avinashi and the Satya-Tattva – with the asatya shareer that is destroyed.'

- The fala-shruti – the fruit of listening to Bhagwan's upadesh.

E`sha te`abhihitah kritsno brahmavaadasya sangrahah,

samaasavyaasavidhinaa de`vaanaamapi durgamah.

(11. 29. 23)

‘Uddhavaji! I have told you the distilled substance of the Brahmavidya, in brief as well as at length. It is very difficult to grasp its quintessence – not only for the manushya but also for the Devtas.

Abheekshnashaste` gaditam gnaanam vispashtayukttimat,

e`tad vignaaya muchye`ta purusha nashtasanshayah.

(11. 29. 24)

I have described this Gnan with clarity and logic. All the doubts of a person who comprehends its essential truth are scattered like clouds blows away by the wind, and he becomes Mukta.

Savivikttam tava prashnam mayaitadpi dheeraye`t,

sanaatanam brahmaguhyam param brahmaadhigachchhati.

(11. 29. 25)

Uddhava! I have answered your questions conclusively. A person who absorbs the purport of what I have said fully, obtains the supreme essence of the Sanatana Parabrahm that is given in the Vedas.

Ya e`tanmama bhaktte`shu sampradyaat supushkalam,

tasyaaham brahmadaayasya dadaamyaatmaanamaatmanaa.

(11. 29. 26)

I will gladly give even My swarup to the person who gives this Gnan to My bhaktas; meaning, I will give him Atmagnan.

Ya e`tat samadheeyeeta pavitram paramam shuchi,

sa pooye`taaharaharmaam gnaanadeepe`na darshayan.

(11. 29. 27)

Uddhavaji! This talk between you and Me is, itself, param pavitra, and it makes others pavitra as well. A manushya who does its paatha every day, and chants it so that others can listen to it, becomes pavitra because he enables other people to get My darshan with the lamp of Gnan.

Ya e`tachchhriddhayaa nityamavyagrah shrunuyannanarah,

mayi bhakttim param kurvan karmabhirna sa badhyate`.

(11. 29. 28)

Whosoever listens to this discussion every day, with shraddha, will get My para Bhakti, and he will become free of bandhan.

Apyuddhava tvayaa brahma sakhe` samavadhaaritam,

api te` vigato mohah shokashchaasau manobhavah.

(11. 29. 29)

My dear friend, you have fully understood the swarup of the Brahman, I hope? Have the shoka and moha of your hriday gone away?

Naitattvayaa daambhikaaya naastikaaya shathaaya cha,

ashushrooshorabhakttaaya durvineetaaya deeyataam.

(11. 29. 30)

Uddhava! Never give this teaching to any person who is a hypocrite, a nastik, unprincipled, lacking in shraddha and bhakti, and is insolent!'

Chaudah koti gnaana te`hi bhaakhaun,

saara sabada baahara kari raakhaun,

dharamadaasa kahe` laakha duhaayee,

guputa sabada baahara nahin jaayee.

(Dharamdas said, 'I can talk about many kinds of knowledge, but the hidden word should be kept hidden.)

This one Gnan, which is the Tattva, is an incomparable treasure, not meant to be given at random. It should be given only to those who are eligible.

E`tairdoshairviheenaaya brahmanyaaya priyaaya cha,

saadhave` shuchaye` brooyaadbhakttih syaachchhoodrayoshitaam.

(11. 29. 31)

Bhagwan first told Uddhavaji that this Gnan should be given only to a manushya who is free of dumbha, is not a nastik or a rogue, who is a bhakta of Bhagwan, and is His sevak.

Now, Bhagwan adds, 'the manushya should have prema for the Brahmins, and be loved by them. He should be a Sadhu-purusha, and he should be pavitra. Regardless of his jaati, Ashram and Varna, he should have the attributes I have described.'

There is no thought here, of the kind of eligibility that is required by the Upanishads. Anybody who has the attributes described by Bhagwan is eligible for this Gnan.

'Bhakttih syaachchhoodrayoshitaam' – the daan of this Bhagwat-Dharma should be given to even a Shudra, a woman, and anybody who has bhakti.

Naitadvignaaya jignaasorgnaatavyamavashishyate`,

peetvaa peeyooshamamritam paatavyam naavashishyate`.

(11. 29. 32)

Bhagwan added, 'once a jignasu knows this Gnan, there is nothing further for him to know.'

That means, a person who knows this knows everything that is worth knowing. Vedanta has a *pratignaa* – a pledge: *'Yasmin vignaate` sarvam vignaatam bhavati.'* If you have the knowledge of the Brahman, you have the knowledge of everything. If you have Gnan about the adhishthana you automatically have Gnan about the adhyastha. If you have Gnan about the svayam-prakash, you automatically know about the things that are perceived.

Therefore a person who wants to obtain Gnan about the Atma-Tattva needs to know only this – *'anvayavyatire`kaabhyaam yat syaat sarvatrasarvasaa'* – that vastu is poorna, everywhere.

'Thus, if you know this, there is nothing left for you to know. Your jignasa is poorna. Once a person drinks the elixir that bestows immortality there is no need for him to drink other things.'

Gnaane` karmani yoge` cha vaartaayaam dandadhaarane`,

yaavaanartho nrinaam taata taavaanste`aham chaturvidhah.

(11. 29. 33)

After saying this, Bhagwan said something more, very emphatically, about His bhaktas, and about Himself.

The thirty third and thirty fourth shlokas of this chapter of the eleventh canto are considered to be the concluding shlokas of Bhagwan's discussion with Uddhavaji, even though their conversation continues a little more. However, the conclusive points of Bhagwan Shri Krishna's upadesh are given in these two shlokas, which is why they are very important. Furthermore, Bhagwan has said one more point for His bhaktas.

What is that?

Bhagwan said, 'there are many sadhans and many sadhyas. People desire different things and find out which is the sadhan to obtain what they want to attain. However, Uddhavaji, for a bhakta like you, there is no other sadhan and no other sadhya. It is correct that a jignasu gets the vastu he wants by getting Gnan about it. For you, and bhaktas like you, however, I am that Moksha. For you, there is no other Moksha but Me.'

'Karmaani' – do laukika karmas and you will get great renown in this sansara. You will also get great bhoga. If you do Dharma you will get paraloka. If you have no wish for paraloka your antahkarana will become shuddha.

Karmas are of two kinds. One is *shrama*, meaning physical labour, and the other is the form of Dharma. Shrama is a cause of laukika unnati, meaning worldly advancement. If done according to the vidhi of the Shastras the person also goes to Swarga and other auspicious realms when he gives up his shareer.

If a person is not interested in sakama karma, that is very good. Nishkama karma gives antahkarana shuddhi. Karma has three falas – obtaining

sukha in this loka, obtaining sukha in paraloka and obtaining antahkarana shuddhi.

Bhagwan Shri Krishna said, 'Uddhavaji, I am your laukika unnati. I am also your para-laukika unnati – your Swarga etc – and I am your antahkarana shuddhi as well.'

'Yoge`cha' – what is the fala of Yoga?

It is Samadhi.

Shri Krishna said, 'Uddhava! I am the Samadhi, the siddhi, and the aishwarya a person obtains through Yoga-abhyas.'

'Vaartaayaam' – what does a person get by doing transactions?

He gets wealth. *Vaartaa* is of four kinds – to do farming, trading, breed animals, and lend money on interest. These are inferior ways of earning money.

Bhagwan said, 'I am the artha people get by doing these transactions.'

'Dandadhaarane`' – Bhagwan Shri Krishna said, 'I am also the political power a manushya can get, and so, Uddhava, the different fala people get by doing the different sadhans – even bhaktas need to do different sadhans – because I am the essence of all the sadhans and their fala.'

Bhagwan Shri Krishna spoke about bhaktas, saying that a bhakta is a person who feels Bhagwan alone is his sarvasva – his all-in-all. For a bhakta, Bhagwan is Dharma, Artha, Kama and Moksha. Nothing exists for a bhakta but the Paramatma.

You would have often heard of bhaktas who make Bhagwan the sadhan and the sansara their sadhya. They do a lot of puja, smaran, mala, etc

and then they say, ‘He Prabhu! I did Your puja, took Your name, and did Your mala so many times. Now, please send me this amount of money. Please send me the kind of son I want, and also a good daughter-in-law who will look after my family.’ It seems they think they have done a great favour to Bhagwan, and expect to get the sansara in return! So, Bhagwan becomes the sadhan and the things of the sansara they ask for are the sadhya. The sansara is the fala, and the bhajan is of the sansara!

There are some bhaktas who do the sadhan of the sansara, like giving in daan, doing Yagnas, homa, vrata, mala, paatha, etc; and they want Bhagwan in exchange. That is like saying, ‘I have paid the price by taking Your name ten lakh times – after all this effort, won’t You meet me now?’ They talk as though they have paid ten lakh rupees for some object of the sansara! Their sadhan sets a price tag on Bhagwan, by pointing out to Him how much effort they have made for obtaining Him. My brother, Bhagwan cannot be obtained in exchange of anything!

Then?

The third line is, ‘Prabhu! I have no desire for the sansara, and I have nothing to offer in exchange of Your darshan. You please become the sadhan as well as the fala. Please do kripa and come to me.’

This is *‘ananyopaayasaadhyatve` mahaavishvaasapoorvakam’.* Bhagwan doesn’t meet us because of any method, sadhan or strategy. He is svayam-prakash. He needs no other source of illumination to be revealed. It is not that you will see Him when you have eyes, or when you have the mano-vritti and see Him in dhyana.

Bhagwan can be caught even by a person who does not have hands. If I don’t have hands, and Bhagwan does kripa, He will come and catch me

with both His hands! If I don't have the kind of eyes by which He is seen, He can give me His own eyes for me to see Him with! Therefore, He is the sadhan as well as the sadhya. This is the substance of the upadesh Bhagwan Shri Krishna gave to Uddhavaji when concluding His teaching.

After this, Bhagwan said something about Himself. This is a wonderful point in the principle of Bhakti!

When I was with the 'Kalyan' group, I had gone to Kashi on some work. An elderly gentleman, Pundit Jeevanshankar Shastri, lived in Kashi. He had a strong inclination for the path of the Paramartha. He had a lot of shraddha. He came to me and asked me about the meaning of this shloka. That was when I first gave serious thought to it.

The questions Punditji asked were far from ordinary! He asked about things that came into his mana when he was doing sadhan-bhajan. A casual question is very different from a grave question asked by an earnest sadhak who is, in addition, a great scholar.

Punditji said, 'this shloka appears before my eyes when I do sadhan. I get a darshan of this shloka. What does that signify?' Hearing his words my mind became focused on the profound meaning of this shloka. In it, Bhagwan has opened His hriday and poured out His feelings.

Martyo yadaa tyakttasamastakarmaa nive`ditaatmaa vichikeershito me`,

tadaamritatvam pratipadyamaano mayaaaatmabhooyaaya cha kalpate` vai.

(11. 29. 34)

This is the final point in Bhagwan's upadesh to Uddhavaji.

A manushya becomes disheartened about his capacity to do sadhan. ‘What bhakti and what Gnan?’ he thinks. ‘The path of Gnan says that the Parabrahm Paramatma cannot be obtained by sadhan. It says that the fala of all sadhan is antahkarana shuddhi; not obtaining the Parabrahm Paramatma.’

The sadhya is antahkarana shuddhi. The Brahman is the siddha vastu. Had it not been so, the Sanyas Ashram could not be established.

In the path of Bhakti it is said, ‘*tyakttasamastakarmaa’* – give up all karmas; meaning, take Sanyas. Vallabha Acharya says that this means that a bhakta does not depend upon sadhan; he depends only upon Bhagwan. Whichever Ashram he may belong to – Brahmacharya, Grihastha, Vanaprastha etc – his dependence is not on the sadhan, it is on Bhagwan. The kalpana that Bhagwan can be obtained as the fala of any karma has left the chitta of the person, because a karma is limited, and its fala is also limited. The Shruti says, *‘naastyakritah krite`na’*. So, my brother, this is the limit of sadhan.

There was a *fakkadda* (absolutely carefree) Sant, who had no interest in idle chitchat. A friend of mine, who was a Dandi Swami, went to meet him, and asked him, ‘Maharaj, what is sadhan?’

‘Sadhan is a donkey,’ said the Sant. ‘Don’t get upset at the word I use, but as long as you carry the burden of believing that you will obtain such and such through your sadhan, you are carrying your *kartaapana* – the abhiman of being a karta – the way a donkey carries a heavy load.’

So, just as the fala obtained by doing some karma is destroyed in this world, the fala of karma is destroyed in paraloka as well. It is essential to know the true vastu.

Chaitanya Mahaprabhu has said that we should become agitated with longing for Bhagwan. Shri Ramanujacharya has said that we should have vishvas in Prabhu. Shri Vallabhacharya has said that we should offer up ourselves completely to Prabhu. We should leave everything to Him.

Bhagwan said, *'martyo yadaa tyakttasamastakarmaa'* – when a manushya sheds the burden of all sadhan, and *sarvadharmaan parityajya* – gives up relying even on Dharma, and, *nive`ditaatmaa'* – meaning, "I am on duty for Your Seva" '…… this is not as simple as it sounds, you know! It is only in some rare case that a manushya can obey Bhagwan's prompting.

I will tell you about myself. Earlier I had a strong desire to take Sanyas. When I went to Gorakhpur the desire waned gradually. Within that time I met Shankaracharyaji, and my desire for Sanyas flared up again. However, I again forgot about it.

I was on my way to Kashi, because Malviyaji wanted to hear the Shrimad Bhagwan from me. I realized that Prayag is almost on the way and felt like stopping there for a day or two. When I reached Prayag I saw that Shankaracharyaji's camp was put up there.

Three or four years had passed since I had met Shankaracharyaji at Gorakhpur. I felt like going for his darshan. I had no thought of Sanyas whatsoever at that point, but when I stood before him, the words came out spontaneously, 'Maharaj, I have come.'

'Nive`ditaatma.'

Shankaracharyaji Maharaj said, 'well, so you have come. It is good.' He decided on the auspicious muhurt on ekadashi. 'Do you have any work pending?' he asked.

‘Yes, Maharaj, I have to do a katha for Malviyaji at Kashi,’ I said.

‘Very well. Go and do your task. Come back on the navami.’

Now – *‘nive`ditaatmaa’* – stand before the Ishwara with both hands upraised in surrender. ‘Do with me what You will.’ The meaning is ‘niveditatma’ is, ‘neither mine, nor I; even this shareer is not mine. Nothing in this sansara is mine. I am Yours as I am, whatever I am.’ This is ‘niveditatma’.

It is not that Bhagwan says, ‘come towards Me’, and you say, ‘please wait a little; let me finish making my will and complete my arrangements for my family.’ No! As soon as Prabhu gives the sign, get up and obey.

What is ours? We are to die one day; let it be today. We have to leave everything one day; why not today? When rice is cooked, it is not the responsibility of the rice to make sure that salt is added to it; it is the responsibility of the cook. Become like rice before Bhagwan. Become like flour before Him – it is up to Him whether he makes fried puris or roasted rotis from the flour.

Bhagwan said, ‘*vichikeershito me`’* – then, it comes to My mana that I will dress My sevak in My clothes. I will make him dance a little, I will tease him a little, make him laugh, and make him play. *Me`-mama vichikeershitah.’*

The considerations of personal profit, vasana and bhoga of the bhakta are all gone.

What remains?

‘Tadaamritatvam pratipadyamaanah’. He becomes amara. When Bhagwan decides to make a bhakta as He wants him to be, don’t worry

about your appearance, your gunas, your svabhava or your lifestyle. Prabhu is all-pervading and all-powerful. His wish is descending on the path of your jeevan. You are no longer subject to mrityu; you are amrita!

If Bhagwan touches a person, he no longer remains jada. He is not asat; he becomes Sat. He won't be dukha, he will be anand. When Bhagwan makes something vishesh – that object or person becomes outstanding.

Then, who is vishesh in Bhagwan's drishti?

The only vishesh in Bhagwan's drishti is His own swarup. Bhagwan says, 'just come to Me; become one with Me.'

'Mayaatmabhooyaaya cha kalpate` vai' – then, what is the state of the jeeva?

'The state of the jeeva is that he becomes one with Me.'

And, *'aatmabhooya'* – the swarup of the Atma; the true vastu – is oneness with the Paramatma.

'Mayaaaatmabhooyaaya madaikyaaya kalpate` - he is what I am, and I am what he is. This is the special distinction that comes into him.'

However, as long as a manushya remains trapped in considerations of personal profit, desires and bhoga etc – and does not stand before Bhagwan; as long as he thinks, 'I will get this if I do this' and wants to bluff even Bhagwan – Bhagwan has no inclination to make him vishesh.

This is the last shloka of Bhagwan's upadesh.

- The conclusion of the eleventh canto.

Shreeshuka uvaacha

Sa e`vamaadarshitayogamaargastadottamashlokavacho nishamya,

baddhaanjalih preetyuparuddhakantho na kinchidooche`ashrupariplutaakshah.

(11. 29. 35)

Shri Shukadevji Maharaj said, 'Bhagwan Shri Krishna explained about the Tattva of sadhan, sadhya, and siddha to Uddhavaji. Uddhavaji did the shravan of *uttamashloka* Bhagwan.'

'Uttamashloka' means, an extremely pious person.

Uddhavaji's hands folded in respect and gratitude. *'Baddhaanjalih preetyuparuddhakanthah'* – his throat was choked with emotion. Tears poured down his face. *'Na kinchidooche`'* – he was unable to speak for a moment.

Vishtabhya chittam pranayaavadhoornam dhairye`na raajan bahumanyamaanah,

kritaanjalih praaha yadupraveeram sheershnaa sprishanstachcharanaaravindam.

(11. 29. 36)

Uddhavaji was overcome with prema. He was in a state of intoxication. He collected himself slowly and placed his head at Bhagwan's feet. He touched Shri Krishna's feet, and eulogized Him.

- Uddhavaji's words of gratitude.

Uddhava uvaacaha

Vidraavito moha mahaandhakaaro ya aashrito me` tava sannidhaanaat,

vibhaavasoh kim nu sameepashchasyasheetam tamo bheeh prabhavantyajaadya.

(11. 29. 37)

'He Father of Brahma the Unborn! Brahmaji was born through You. The darkness of moha had filled my hriday. I felt, "these Yaduvanshis are mine, and the Pandavas are my people, and the city of Dwarka is my home." This darkness has vanished with Your Satsang and the shravan of Your upadesh. How can anyone feel cold when he is close to fire? Fire dispels both the cold and the fear of darkness. In the same way, the bhaktas who have Your kripa cannot be overcome by moha.

Pratyarpito me` bhavataanukampinaa brityaaya vignaanamayah pradeepah,

hitvaa kritagnastava paadamoolam koanyastameeyaachchharanam tvadeeyam.

(11. 29. 38)

Bhagwan! Your Maya is filled with moha! It had snatched away the lamp of Gnan from me, but You did kripa and gave it back to Your sevak. You have showered immense anugraha on me. Who is there in this world, who can give up the sharan of Your charan-kamal after experiencing the prasad of Your kripa, and take support of any other?

Vriknashcha me` sudridhah sne`hapaasho daashaarhavrishnyandhakasaattvate`shu,

prasaaritah srishtivivriddhaye` tvayaa svamaayayaa hyaatmasubodhahe`tinaa.

(11. 29. 39)

A very strong noose of attachment had got attached to my hriday that these people are mine, and Shri Krishna is born in this vansha. From where did this noose come? *Srishtivivriddhaye` tvaya svamaayayaa prasaaritah* – You had spread it through Your Maya, because You wanted to expand Your srishti. You have now bestowed kripa and cut away the noose of my moha completely. Prabhu! You are the one who ties the noose and You are the one to free me.

Namoastu te` mahaayoginprapannamanushaadhi maam,

yathaa tvachcharanaambhoje` ratih syaadanapaainee.\(11. 29. 40)

He Maha-Yogi! I bow down to You! I do the samarpan of my Atma to You. *Na me` iti namah* – nothing is mine; everything is Yours; everything is You! *Prapanna maam anushaadhi* – I am in the sharan of Your charanaravinda, so please tell me what I should do now. Please rule over me.'

'Anushaadhi' means, 'make me Your shishya.'

What does that indicate?

There is a hidden purpose in this. You see, Uddhavaji had understood what Shri Krishna wants done. To have greater prema for Shri Krishna's shareer – does it mean staying with His shareer, or does it mean having prema for Him? Which is the purushartha in these two?

To stay with Shri Krishna's shareer is possible only for the duration of Him Avatar, or if He takes you to His loka.

Then what will be the state of the jeevas in this sansara?

The jeevas of this sansara cannot stay with Shri Krishna always, and therefore, the jeevas of this sansara want Bhagwan's bhakti rather than His shareer. They want Shri Krishna's prema.

So Uddhavaji said, 'very well, Maharaj; I have understood that You wish Your Bhakti to stay. You will conclude Your leela and return to our loka. The sanskara – that there will be no bhakti unless Shri Krishna is present in this sansara – should not be imbedded in people's mana. People will see that an intimate and dear bhakta of Shri Krishna remains in the sansara and does bhakti. Thus, Bhakti will be set in motion in the hriday of the people in general. This I have understood. Now, all I want from You is *Yathaa tvachcharanambhoje` ratih syaasanapaayinee* – that I always have imperishable rati for Your charanaravinda.'

The people of Vraja had also asked for this.

Karmabhirbhraamyamaanaanaam yatra kvaapeeshvare`chchhayaa,

mangalaachiritairdaanai ratirnah krishna eeshvare`.

(10. 47. 67)

The Vrajavasis said, 'we don't want Moksha. We have no fear of rebirth, Narak or Swarga. Let our mana become a bee and have rati for Bhagwan's charanaravinda. If it revels in anything, let it revel in Shri Krishna's charan-kamal, and not in the vishays of the sansara. And, not for a short while; let us have eternal delight in Shri Krishna's charanaravinda!'

Shreebhagavaanuvaacha

Gachchhoddhava mayaadishto badaryaakhyam mamaashramam,

tatra matpaadateerthode` snaanopasparshanaih shuchih.

(11. 29. 41)

Bhagwan said, 'I am giving you an *aade`sha*.'

'Aade`sha' means a command; it is a more forceful word than just command, or order, or instructions.

'Uddhavaji, it is My adesh to you to go to My Badri Ashram.'

What am I to do there, Maharaj?

'Matpaadateerthode` snaanopasparshanaih shuchih – take a bath in the jala that emerged from My charan. Gangaji is always flowing there. Bathe in the Gangaji and do achaman. Drink Ganga jala and become pavitra.'

There is one theory that when Gangaji left Bhagwan's charan, she continue to flow around them. She did not go to any other place.

Eekshayaalakanandaayaa vidhootaashe`shakalmashah,

vasaano valkalaanyanga vanyabhuk sukhanihsprihah.

(11. 29. 42)

'Do darshan of the Alaknanda.'

It is believed that there are two streams of Gangaji. One is the Bhagirathi and the other is the Alaknanda. The spring that starts from Gangotri is the Bhagirathi, and the spring that starts from Badrinath is the Alaknanda.

'Alak' means Shankarji's *jataa* – His matted hair. She, who revels in Shankarji's jata is called 'Alaknanda'. Shankarji's swarup is the Himalaya,

the head of which is near the Nara-Narayana parvat (mountain). Alaknanda is the one who wanders joyfully in that region.

What will happen when I get the darshan of the Alaknanda, Maharaj?

'Vidhootaashe`shakalmashah – all your kalmash will be washed away, and you will become absolutely pavitra.'

For clothing, Bhagwan told Uddhavaji, 'wear garments made of leaves and barks of the trees that grow there. *Vanyabhuk sukhanihsprihah* – eat the wild flowers and fruits that grow there. Have no *sprihaa* – don't harbor any desire for the sukha of the sansara.'

Titikshurdvandvamaatraanaam susheelah sanyate`ndriyah,

shaantah samaahitadhiyaa gnaanavignaanasamyutah.

(11. 29. 43)

To be a *titikshu* – means, to endure discomfort for duality means to endure the dualities of heat-cold, sukha-dukha, abuse-praise, etc. 'Kula' means, don't let your virtuous nature and your svabhava get spoilt. A person who gets into the habit of being bad tempered remains bad tempered even in Badrinath. A person's nature is not changed just by his going there.

'Susheelah' – means your *sheela* – your virtuous nature – should not get spoilt. You should not develop any bad habits. Irritability is a great dosha.

'Samyate`ndriyah' – means, keep your indriyas controlled. Remain tranquil. Hold on to Gnan and vignan with a collected buddhi.

Mattoanushikshitam yatte` vivikttamanubhaavayan,

mayyaave`shitavaakchitto maddharmanirato bhava.

Ativrajya gatististro maame`shyasi tatah param,

(11. 29. 44)

'Sit in solitude and get the experience of what I have taught you, Uddhava,' said Bhagwan Shri Krishna. 'Attach your vani and your chitta to Me. Talk about Me and think about Me, and always retain an inclination for the Bhagwat-Dharma.

Furthermore, cross over the three gatis, the triads of jagrit-svapna-sushupti; the three gatis that pulls you down, keeps you on the same level, and uplift you; the Satva-Raja-Tama; and the Virat-Hiranyagarbha-Ishwara. After that you will obtain Me, the Turiya Tattva. You will experience Me.'

Shreeshuka uvaacha

Sa e`vamuktto harime`dhasoddhavah pradakshinam tam parisritya paadayoh,

shiro nidhaayaashrukalaabhiraardadheernyashinchadadvandvaparoapyapakrame`.

(11. 29. 45)

Shri Shukadevji Maharaj said, 'Prabhu frees us from the wheel of this sansara. When He explained this to Uddhavaji, he circumambulated Bhagwan Shri Krishna, keeping Him to his right.'

It is showing respect that when you go to someone worthy of reverence you keep him to your right. It is a sign of disrespect if you keep him to

your left; albeit, if done out of ignorance that is a different thing. So, if someone does it inadvertently to you, don't take offence at his mistake!

What is so important in this?

It shows vinay when you show this respect. It shows the inner humility, and it gives kalyan. Kalyan is not obtained by a display of self-importance, you know! Kalyan comes to a person who is humble.

Uddhavaji placed his head on both the charan of Shri Krishna. Bhagwan's feet were drenched with Uddhavaji's tears. Uddhavaji's hriday was moist and his buddhi was moist with prema and gratitude. In spite of the fact that Uddhavaji was not prone to the dualities caused by agnan – he had risen above them – he felt an unbearable anguish at the thought of leaving Shri Krishna.

Sadustyajasne`haviyogakaataro na shankuvanstam parihaatumaaturah,

krichhrim yayau moordhani bhartripaaduke` vibhrannamaskritya yayau punah punah.

(11. 29. 46)

Bhagwan is *'sudustyaja'* – very hard indeed to let go of. One a person gets His companionship he just cannot leave Him.

A person can fall into *dusanga* – bad company – but if he goes to do Satsang with Sadhus he will see the difference between dusanga and Satsang. He will see how much sadbhava the Sadhus have, and how magnanimous they are, and the love they bear their bhaktas. If they do this they will lose all inclination for dusanga. Worldly people are selfish and engrossed in bhoga. They make their money at the expense of

others, not caring about the dukha they cause to others. They care only about their own pleasure and profit.

When it was time for Uddhavaji to leave Bhagwan – who he loved the most in the whole world – he became *kaatara*. He suffered terrible anguish. He found himself unable to leave Bhagwan and go away. He put Bhagwan's sandals on his head in great distress.

Bhaktas are like this! They do great seva when they are with Bhagwan, and when they go they take away Bhagwan's sandals! Now, Bhagwan can go barefoot if He has to walk!

Uddhavaji, however, knew that Bhagwan would be leaving the dharati very shortly. He won't need to walk! Even so, he just could not walk away. *'Namaskritya yayau punah punah'* – he took a few steps and turned back, put his head at Bhagwan's feet, weeping helplessly. Then he composed himself and got up and started to walk away, only to turn back! He did this again and again, wanting to obey Bhagwan Shri Krishna, but unable to leave Him.

Tatastamantarhridi sannive`shya gato mahaabhaagavato vishaalaam,

yathopadishtaam jagade`kabandhunaa tapah samaasthaaya hare`ragaad gatim,

(11, 29, 47)

Uddhavaji drew Bhagwan into his hriday permanently, and went away to the region of the Badrinath carrying Shri Krishna in his hriday and His sandals on his head. He lived there as Bhagwan had told him and ultimately he attained Bhagwan.

There are descriptions that Uddhavaji stays there even now, in his sookshma shareer. Uddhavaji stayed at Badrinath for a long time. When the Yadu Vansha was destroyed Parikshit brought Badrinathji to Mathura and established the murti there in a Mandir. A ritual of a Bhagwat Saptah was done at Mathura.

Uddhavaji went to a place called Kusum Sarovar. He stays there in his sookshma shareer in the form of a creeper, in a flower bed called the 'Uddhava Kyari'. As he had said before –

Aasaamaho charanare`nujushaamaham syaam vrindaavane` kimapi gulmalataushadheenaam,

yaa dustyajam svajanamaaryapatham cha hitvaa bhe`jurmukundapadaveem shrutibhirvimrigyaam.

(10. 47. 61)

'He Prabhu! If I am to be born again, please let me be born in Vraja as a shrub or creeper, so that the dust of the people of Vraja falls on me continuously.'

Thus, Uddhavaji stays in the form of a creeper in the Uddhava Kyari even now. He gives darshan to bhaktas who are eligible for this kripa. This is the belief of bhaktas. The world of bhaktas is a different world. Don't think it is like your world. Bhaktas see what others don't see, they obtain what the people of this sansara can't, and other cannot get the anubhav they get.

So – this conversation between Uddhava and Shri Krishna – what is it?

Shri Shukadevji Maharaj said,

Ya e`tadaanandasamudrasambhritam gnaanaamritam bhaagavataaya bhaashitam,

krishne`na yoge`shvarase`vitaanghrinaa sachchhraddhayaaaase`vya jagadvimuchyate`.

(11. 29. 48)

'my brother, this is a marvelous amrita! One amrita is the one that emerged during the Samudra Manthan, when the milky ocean was churned. At that time, the first thing that came up was visha – poison. Fourteen gems came out of the samudra in all. Amrita was one of them.

This amrita, however, did not come out at the Samudra Manthan. *"Aanandasamudrasambhritam"* – meaning, the Bhakti Marg is filled with anand. It was the path to Bhagwan that was churned. This conversation is the Gnan-amrita that emerged by the churning of Paramananda! Anand is that samudra of Gnan which is far above the Samudra Manthan.'

The second point explained here is that the ordinary amrita removes only the mrityu of the shareer of the person who drinks it; and that is also relative. The Devtas become amara by drinking it, but only for one manvantar – which is a small part of a kalpa. Pralay happens at the end of a kalpa, and then a new srishti is created. This Gnan-amrita, however, destroys agnan! It also bestows the Brahm-amrita that gives infinite Moksha, without the need for anything else.

The Samudra Manthan was done for the Devtas and the Daityas. This manthan was for *'bhaagavataaya bhaashitam'* – Bhagwan's bhaktas. Devtas are prone to bhoga and Daityas are prone to krodha, but a bhakta always holds Bhagwan in his hriday.

Very well; who did this manthan? In the Samudra Manthan the Devtas were on one side and the Daityas were on the other side of the churning rope. They did not succeed until Bhagwan helped them. Here, it was Bhagwan who did the manthan, and He did it effortlessly!

Shri Shukadevji said, 'great Yogeshwaras do the seva of Bhagwan's charankamal. It is the same Shri Krishna who gave this Gnanamrita to His eminent bhakta Uddhavaji. Any person who follows it with shraddha becomes such that his very proximity can give Mukti. So, it is not surprising that the person becomes mukta himself! That means, not only does he become mukta, even the people who come to his Satsang obtain the Paramatma.

Why is it so?

Because, Shri Krishna is the Guru who has given this Gnan. Shri Shukadevji Maharaj bowed down to Bhagwan Shri Krishna as his Guru. The person from whom you get Gnan is to be revered. There is no need to bother about his Ashram, or whether he is an avadhoot, etc.

Shukadevji Maharaj is an avadhoot par excellence. His father was Vyasaji, and his grandfather was Parasharji. Parasharji's father was Shakti, and Shakti's father was Vasishthaji. They were all Grihasthas, but they were Gurus of the Sampradaya of Gnan. Thus, it is immaterial who is a Grihastha and who is an avadhoot. The focus is on the one who gives Gnan, and releases us from the bandhans caused by agnan.

Shri Shukadevji bowed down. '*Kritopade`sham jagadgurum pranamati'.* Jagadguru means the Guru of the whole world, Bhagwan Shri Krishna, who has given the upadesh of Gnan – *'krishanam vande jagadgurum.'* 'I bow down to Bhagwan Shri Krishna again and again.'

Why?

Bhavabhayamapahantum gnaanavignaanasaaram nigamakridupajahve` bringavadve`dasaaram,

amritamudadhitashchaapaayadbhrityavargaan purushamrishabhaamaadyam krishnasangnam natoasmi.

(11. 29. 49)

'Bhaava' means jeevan-maran. *'Bhaya'* means the fear of old age, disease, sorrow, and mrityu. 'Bhava' means to go to Narak-Swarga, to go into another shareer. And, the fear of these things keeps coming as long as you live.

Bhaktas make an earnest effort to obtain Bhagwan. For removing all kinds of dukha from the jeevan of such bhaktas Bhagwan said, *'bhavabhayamapahantum pravrittaan bhrityavargaan* – My bhaktas should not face any suffering.' So, what He did was, *'upajahve` bhringavadve`dasaaram'* – He gave a gift to Uddhavaji. *'Upajahve`'* means, to give an *upahaara* – a present.

Bhagwan said, 'My bhakta should not need to seek help from anyone to save him from mrityu, disease, old age, rebirth, Narak-Swarga etc.' And therefore, He gave this gift of the essence of the Vedas to Uddhavaji. He gave the succinct purport of the highest Gnan-vignan as a gift to Uddhavaji, to be passed on to all bhaktas in future.

This *saara* – the substance of the Vedas, its Gnan-vignan, is amrita! Just as a bee sucks the nectar from flowers and makes honey, Bhagwan has extracted the entire Veda-saara and the saara of the Upanishads and given it for us in this upadesh. A bee gathers nectar from many flowers

and makes honey. Honey cures many ailments in people. In the same way, this upadesh is the honey extracted from all the Vedas and Vedanta.

'Amritamudadhitashchaapaayayadbhrityavargaan – it is the same Prabhu who manifested in many other forms,' said Shree Shukadevji. 'He first uprooted the Mandarachal Parvat. He assumed the form of a tortoise in the Kachhap Avatar, and sat on the Mandarachal to make it stable for the Samudra-manthan. He assumed the form of Dhanvantari and emerged from the samudra with an urn of amrita. He appeared as the bewitching Mohini and made the Devtas drink the amrita. It was He who did everything.'

So, just as He derived amrita from the Ksheerasagar – the ocean of milk – and gave it to His dependants to drink, He has extracted the amrita of the saara of the Veda-Vedanta for His bhaktas. Therefore, *'purushamrishabhamaadyam krishnasangnam natoasmi'* – *purushapungava* means, Purushottam – best among Purushas; 'and others' means, the karana of all karanas, the sakshat Brahman whose name is Krishna.

Shukadevji Maharaj said, 'I bow down to that Shri Krishna again and again.'

Thus, the most excellent among avadhoots, Shri Shukadevji Maharaj bowed down to Shri Krishna, the giver of this upadesh, and concluded this episode.

Thus, this twenty ninth chapter of the eleventh canto is concluded.

Chapter Thirty.

- The destruction of the Yadu-kula.

Raajovaacha

Tato mahaabhaagavata uddhave` nirgate` vanam,

dvaaravatyaam kimakarod bhagavaan bhootabhaavanah.

(11. 30. 1)

Raja Parikshit asked Shukadevji Maharaj, 'what did Bhagwan Shri Krishna do after Uddhava – who had great good fortune – went away to the Badri vana?

Brahmashaapopasamsrishte` svakule` yaadavarshabhah,

pre`yaseem sarvane`traanaam tanum sa kathamatyajat.

(11. 30. 2)

What did Shri Krishna – the most superior of His kula – do, when the Yadu Vansha became afflicted by the shaap of the Brahmins?

Pratyaakrashtum nayanamabalaa yatra lagnam na she`kuh

karnaavishtam na sarati tato yat sataamaatmalagnam,

yachchhrirvaachaam janayati ratim kim nu maanam kaveenaam

drishtvaajishnoryudhi rathagatam yachcha tatsaamyameeyuh.

(11. 30. 3)

Shri Krishna's form attracted the eyes of ladies so strongly that they were not able to tear their eyes away from Him. His beauty entered the chitta

of the Sant-purusha and got fixed there. They were unable to remove His image from their chitta. Shri Krishna's *shree* – meaning, His splendour – filled the poetry of the poets, winning praise for them. The soldiers who gave up their shareer while looking at Shri Krishna attained the Mukti called '*saaroopya'* – they got forms just like His.'

Rishiruvaacha

Divi bhuvyantarikshe` cha mahotpaataan samukthitaan,

drishtvaaaaseenaan sudharmaayaam krishnah praaha yadoonidam.

(11. 30. 4)

Shukadevji told Parikshit, 'when Bhagwan saw signs of disaster in the akash, prithivi and *antariksha* (outer space) He told the Yadu Vanshis present at the Court Assembly called the 'Sudharma sabha'…….'

(Sudharma means the auspicious Dharma; sabha means assembly)

E`te` ghooraa mahotpaataa dvaarvatyaam yamake`tavah,

muhoorttamapi na sthe`yamatra no yadupungavaah.

(11. 30. 5)

'This great *utpaata* – the signs of disaster – that we see all round are an indication of the banner of Yamaraj. Therefore, oh, most superior among the Yadu kula, we should not remain here for even a short time.

Striyo baalaashcha vriddhaashcha shankhoddhaaram vrajantvitah,

vayam prabhaasam yaasyaamo yatra pratyak sarasvatee.

(11. 30. 6)

Let all the women, children and elderly people be sent to the Shankoddhara Kshetra. We should go to the Prabhas Kshetra where the Saraswati flows westward.

Tatraabhishichya shuchaya uposhya susamaahitaah,

de`vataah poojayishyaamah snapanaale`panaarhanaih.

(11. 30. 7)

We will bathe in the Saraswati and become pavitra. We will fast and do puja of the Devtas with concentration.

Braahmanaanstu mahaabhaagaan kritasvastyayanaa vayam,

gobhoohiranyavaasobhirgajaashvarathave`shmabhih.

(11. 30. 8)

The Brahmins will chant auspicious shlokas. We will honor them by gifting cows, land, gold, clothes, elephants, horses, and houses.

Vidhire`sha hyarishtaghno mangalaayanamuttamam,

de`vadvijagavaam poojaa bhoote`shu paramo bhavah.

(11. 30. 9)

The greatest benefit of a manushya janma is that we can do the puja of Devtas, Brahmins and cows, because this destroys amangal and bestows the greatest mangal. This is the rule.'

Iti sarve` samaakarnya yaduvriddhaa madhudvishah,

tathe`ti naubhirutteerya prabhaasam prayayoo rathaih.

(11. 30. 10)

Hearing these words of Bhagwan Madhusudan everybody present gave their consent at once. The crossed over the sea in boats and travelled to Prabhas on chariots.

Tasmin bhagavataaaadishtam yadude`ve`na yaadavaah,

chakruh paramayaa bhaktyaa sarvashre`yopabrinhitam.

(11. 30. 11)

As commanded by Bhagwan Shri Krishna – who was the most superior in the Yadu Vansha – the Yadavs did all the superior auspicious actions with shraddha.

Tatastasmin mahaapaanam papumaire`yakam madhu,

dishtavibhramanshitadhiyo yaddravairbhrashyate` matih.

(11. 30. 12)

In spite of this the Devtas stole their buddhi. They began to drink highly intoxicating madira – a wine called *'mairayak*' – that corrupted their buddhi. It was sweet to drink but resulted in poison.

Mahaapaanaabhimattaanaam veeraanaam driptache`tasaam,

krishnamaayaavimoodhaanaam sangarshah sumahaanabhoot.

(11. 30. 13)

They became intoxicated by drinking heavily. Due to abhiman they began to tease and taunt one another. They pushed and jostled each other and began to fight. They were stupefied by Shri Krishna's Maya.

Yuyudhuh krodhasamrabdhaa ve`laayaamaatataayinah,

dhanurbhirasibhirbhallairgadaabhistomarshtibhih.

(11. 30. 14)

The Yadu Vanshi started fighting on the beach with bows and arrows, swords and spears, maces, javelins etc.

Patatpataakai rathakunjaraadibhih kharoshatrabhirmahishairnarairapi,

mithah same`tyaashvataraih sudurmadaa nyahanchharairdadbhiriva dvipaa vane`.

(11. 30. 15)

The frenzied men seized chariots, elephants, horses, donkeys, camels, oxen and buffaloes to ride on. The even clambered on men's shoulders to fight, using whatever weapons they had. The fought like maddened elephants. Banners fluttered on their chariots. Even the foot soldiers joined in the fray.

Pradyumnasaambau yudhi roodhamatsaraavakroorabhojaavaniruddhasaatyakee,

subhadrasangraamajitau sudaarunau gadau sumitraasurathau sameeyatuh.

(11. 30. 16)

Pradyumna-Samba, Akrura-Bhoja, Aniruddha-Satyaki, Subhadra-Sangramjit, Shri Krishna's brother Gada-Ganda' son Gada, Sumitra-Surath fought in single combat. These terrible warriors were filled with a blind rage. They were determined to destroy each other.

Anye` cha ye` vai nishatholmukaadayah sahasrajichchhatajidbhaanumukhyaah,

anyonyamaasaadya madaandhakaaritaa janghurmukunde`na vimohitaa brisham.

(11. 30. 17)

The Yadavs Nishath, Ulmuk, Sahasrajit, Shatajit, and Bhanu joined the fighting, all of them blinded by Shri Krishna's Maya and the madira.

Daashaarhavrishnyandhakabhojasaatvataa madhvarbudaa maathurashoorase`naa,

visarjanaah kukuraah kuntayashcha mithastataste`atha visrijya sauhridam.

(11. 30. 18)

The Dasharha, Vrishni, Andhak, Bhoja, Satvat, Madhu, Arbud, Mathur, Shoorsen, Visarjan, Kukur, and Kunti forgot their love for each other and descended to wounding each other grievously.

Putraa ayudhyan pitribhirbhraatribhishcha svastreeyadauhitrapitrivyamaatulaih,

mitraani mitraih suhridah suhridbhirgnaateemstvahan gnaataya e`va moodhaah.

(11. 30. 19)

Overcome with thoughtlessness they fought, and blood flowed freely; son against father, brother against brother, nephew against uncle,

grandson against grandfather, friend against friend, well-wisher against well-wisher. Men of the same lineage were filled with enmity.

Share`shu ksheeyamaane`shu bhajyamaane`shu dhanvasu,

shastre`shu ksheeyamaane`shu mushtibhirjahrure`rakaah.

(11. 30. 20)

Their arrows were all used up, their bows broken, other weapons also broken and twisted by frenzied use. The only thing left was the *e`rakaa* grass that had deadly sharp edges. They began to pullout fistfuls of this grass and attack each other with it.

Taa vajrakalpaa hyabhavan paridhaa mushtinaa britaah,

jaghnurdvishastaih krishne`na vaaryamaanaastu tam cha te`.

Pratyaneekam manyamaanaa balabhadram cha mohitaah,

hantum kritadhiyo raajannaapannaa aatataayinah.

(11. 30. 21-22)

This grass turned into a *vajra* – a thunderbolt – as soon as it came into their hands. It became like a mallet in their hands. The men beat their opponents mercilessly with it. Rajan! Shri Krishna tried to stop them, but the intoxicated men believed Shri Krishna and Balaram to be their enemies and rushed to attack them as well.

Atha taavapi sankruddhaavudyamya kurunandana,

e`rakaamushtiparidhau charantau jaghnaturyudhi.

(11. 30. 23)

This behavior enraged Shri Krishna and Balaram. They went round the field, pulling out tufts of eraka grass and attacking the men. This eraka grass was as effective as an iron club.

Brahmashaapopasrishtaanaam krishnamaayaavritaatmanaam,

spardhaakrodhah kshayam ninye` vainavoagniryathaa vanam.

(11. 30. 24)

Just as a bamboo forest burns quickly when it catches fire, the entire kula was destroyed by the shaap of the Brahmins, and deluded by Shri Krishna's Maya.

E`vam nashte`shu sarve`shu kule`shu sve`shu ke`shavah,

avataarito bhuvo bhaara iti me`ne`avashe`shitah.

(11. 30. 25)

Bhagwan Shri Krishna sighed with satisfaction when He saw the total destruction of the Yadu Vansha. The burden of the prithivi was now removed.

Raamah samudrave`laayaam yogamaasthaaya paurusham,

tatyaaja lokam maanushyam samyojyaatmaanamaatmani.

(11. 30. 26)

'Parikshit! Balaram sat on the beach beside the sea. He focused his chitta and did Paramatma-chintan, established his Atma in his Atma-swarup, and gave up his manushya shareer.

Raamaniryaanamaalokya bhagavaan de`vakeesutah,

nishasaad dharopasthe` tooshneemaasaadya pippalam.

(11. 30. 27)

Seeing Balaramji give up his shareer Shri Krishna sat down in the shade of a peepal tree.

Bibhrachchaturbhujam roopam bhraajishnu prabhayaa svayaa,

disho vitimiraah kurvan vidhooma iva paavakah.

(11. 30. 28)

Bhagwan's shareer was lustrous. He assumed His four-armed roop. His brightness lit up the four directions like a smokeless fire.

Shreevatsaankam ghanashyaamam taptahaatakavarchasam,

kaushe`yaambarayugme`na pariveetam sumangalam.

(11. 30. 29)

Bhagwan's form was dark, like rain clouds. It shone like heated gold. The mark of Shrivatsa was on His chest. He wore a golden yellow silk dhoti and stole. His roop was *mangalamaya* – filled with auspiciousness.

Sundarasmitavaktraabjam neelakuntalamanditam,

pundareekaabhiraamaaksham sfuranmakarakundalam.

Katisootrabrahmasootrakireetakaangadaih,

haaranoopuramudraabhih kaustubhe`na viraajitam.

Vanamaalaapareetaangam moortimadbhirnijaayudhaih,

kritvorau dakshine` paadamaaseenam pankajaarunam.

(11. 30. 30-32)

Bhagwan had a faint smile on His face. His black curls touched His cheeks. His beautiful eyes were tender. He wore dangling ear rings shaped like fish. A girdle encircled His waist and a janeu hung at His shoulder. A crown glittered on His head, bracelets shone at His wrists, and armbands on His arms. A long necklace adorned His chest and His ankles tinkled when He moved His feet. Rings glittered on His fingers. The Kaustuv Mani gleamed at His throat. His long garland hung up to His knees. His Shankha, Chakra, Gada etc were in attendance in their own forms. Bhagwan sat under the peepal tree with His left foot on His right thigh. The sole of His feet looked like red lotuses.

Musalaavashe`shaayahkhandakrite`shurlubdhako jaraa,

mrigaasyaakaaram tachcharanam vivyaadha mrigashankayaa.

(11. 30. 33)

A hunter called Jara had attached the last piece of iron of the moosal to his arrow. This was a part of the same moosal that Samba had found under his sari after the Brahmins had given the shaap. They were angered because the Yadu Vanshis had tried to test them by dressing up Samba as a pregnant woman and asked them whether this lady would get a boy or girl. The Brahmins gave a shaap that a moosal would emerge, that would destroy the whole kula of Yadu. The hunter had found this piece of iron and attached it to his arrow. He mistook the rosy sole of Shri Krishna's foot for the mouth of a deer and shot the arrow at it.'

Chatrubhaujam tam purusham drishtvaa sa kritakilbishah,

bheetah papaata shirasaa paadayorasuradvishah.

(11. 30. 34)

When the hunter came close, he saw the '*chturbhuja purusha'.* He had committed the offence. The hunter fell at Shri Krishna's feet, placing his head at Bhagwan's feet.

Ajaanataa kritamidam paape`na madhusoodana,

kshantumarhasi paapasya uttamashloka me`anagha.

(11. 30. 35)

Jara, the hunter said, 'Madhusudan! This paapa is committed in agnan. He Uttamashloka! Patitapavan! Please pardon this paapa.'

Uttamashloka means a very pious person; *patitapaavana* means a person who has the power to make a paapi a pavitra person.

Yasyaanusmaranam nrinaamagnaanadhvaantanaashanam,

vadanti tasya te` vishno mayaasaadhu kritam prabho.

(11. 30. 36)

The hunter lamented, 'oh, I have harmed that Paramatma whose mere smaran destroys the darkness of agnan, as explained by Mahatmas!

Tanmaaaashu jahi vaikuntha paapmaanam mrigalubdhakam,

yathaa punaraham tve`vam na kuryaam saditikramam.

(11. 30. 37)

I am a hunter, a great paapi, he Vaikunthanath! Please kill me at once, so that I never again do an aparadh against any Sat-purusha.

Yasyaatmayogarachitam na vidurvirincho rudraadayoasya tanayaah patayo giraam ye`,

tvanmaayayaa pihitadrishtaya e`tadanjah kim tasya te` vayamasadgatayo grineemah.

(11. 30. 38)

Even the great visionaries like Brahma and Rudra – who know all the vidyas – cannot understand the instigations of Your Yoga-Maya, because their drishti is also covered by it. Then, how can a lowly person like me understand it?'

Shreebhagavaanuvaacha

Maa bhairjare` tvamuttishtha kaama e`sha krito hi me`,

yaahi tvam madanugnaatah svargam sukritinaam padam.

(11. 30. 39)

Bhagwan said, 'get up Jara! Don't be afraid. You have only done what I wanted. Go and live in Swarga at My command. Swarga is the pada of those who do good deeds.

Ityaadishto bhagavataa krishne`ne`chchhaashareerinaa,

trih parikramya tam natvaa vimaane`na divam yayau.

(11. 30. 40)

A viman came for that hunter. He did Bhagwan's parikrama three times, bowed down to Him, and went to Swarga. This happened at the wish of Bhagwan Shri Krishna, at His command. Bhagwan is *ichhaashareeree* – His shareer manifests and ends at His wish.

Daarukah krishnapadaveemanvichchhannadhigamya taam,

vaayum tulasikaamodamaaghnaayaabhimukham yayau.

(11. 30. 41)

Daruk, the driver of Shri Krishna's chariot, came there, drawn by the fragrance of the tulsi leaves in Bhagwan's garland. He came searching for Bhagwan Shri Krishna.

Tam tatra tigmadyubhiraayudhairvritam hyashvattamoole` kritake`tanam patim,

sne`haplutaatmaa nipapaata paadayo rathaatavaplutya sabaashpalochanah.

(11. 30. 42)

Daruk saw his Swami sitting under a peepal tree, in an asana. His divine weapons were in attendance, in their original forms. Daruk's eyes filled with tears when he saw this. Prema flooded his hriday. He jumped down from the chariot and fell at Bhagwan's feet.

Apashyataastvachcharanaambujam prabho drishtih pranashtaa tamasi pravishtaa,

disho na jaane` na labhe` cha shaantim yathaa nishaayaamudupe` pranashte`.

(11. 30. 43)

Daruk prayed to Bhagwan Shri Krishna, 'my state becomes like the state of a traveler lost on a dark night when I don't get Your charanaravinda! I have no knowledge of the directions; nor is there shanti in my hriday.'

Iti bruvati soote` vai ratho garudalaanchhanah,

khamutpapaata raaje`ndra saashvadhvaja udeekshatah.

(11. 30. 44)

'Rajendra! Daruk was just saying this when Bhagwan's Garudadhvaja's chariot – that had the banner of the Garuda – and horses flew into the akash.

Tamanvagachchhan divyaani vishnupraharanaani cha,

te`naativismitaatmaanam sootamaaha janaardanah.

(11. 30. 45)

Bhagwan's weapons followed them. Daruk was filled with wonder when he saw this. Bhagwan said:

Gachha dvaaravateem soota gnaateenaam nidhanam mithah,

sankarshanasya niryaanam bandhubhyo broohi maddashaam.

(11. 30. 46)

'Daruk! Go to Dwarka. Inform the people there about everything that has happened here, how the Yadu Vanshis quarreled and killed each other. Tell them about My brother Balaram's param gati, and My going to My param dhaam.

Dvaarakaayaam cha na sthe`yam bhavadbhishcha svabandhubhih,

mayaa tyakttaam yadupureem samudrah plaavayishyati.

(11. 30. 47)

Tell them from Me that they should not stay in Dwarka now. The city of Dwarka will sink into the samudra when I leave.

Svam svam parigraham sarve` aadaaya pitarau cha nah,

arjune`naavitaah sarva indraprashtham gamishyatha.

(11. 30. 48)

Tell them also to take their family, wealth, and My father and mother, and go to Indraprastha under the protection of Arjuna.

Tvam tu maddharmamaasthaaya gnaananishtha upe`kshakah,

manmaayaarachanaame`taam vignaayopashamam vraja.

(11. 30. 49)

Daruk! Have faith in My Dharma. Have nishtha in Gnan, and leave others. Explain My arrangement to everybody, and then become shanta.'

Ityukttastam parikramya namaskritya punah punah,

tatpaadau sheershnyupaadhaaya durmanaah prayayau pureem.

(11. 30. 50)

Having received this command from Prabhu, Daruk left for Dwarka in a state of deep dejection. He did Bhagwan's parikrama and put his head at Bhagwan Shri Krishna's feet before leaving. He bowed down again and again at Bhagwan's feet.

Thus this thirtieth chapter of the eleventh canto is concluded.

Chapter Thirty one

- Bhagwan's *niryaana-utsava* – the celebration of Bhagwan going back to His Param loka.

Shreeshuka uvaacha

Atha tatraagamad brahmaa bhavaanyaa cha samam bhavah,

mahe`ndrapramukhaa de`vaa munayah sapraje`shvaraah.

Pitarah siddhagandharvaa vidyadharamahoragaah,

chaaranaah yaksharakshaansi kinnaraapsaraso dvijaah.

Drashtukaamaa bhagavato niryaanam paramotsukaah,

(11. 31. 1-2 ½)

Shri Shukadevji said, 'After Daruk left for Dwarka Brahma, Shiva- Parwati, Indra, and other principle Devtas, Rishi-Munis, Prajapati, Pitri, Siddha, Gandharva, Vidyadhara, Naga, Charan, Yaksha, Rakshasas, Kinnar, Apsara, Garudaji and other birds and Maitryeji and other Brahmins were extremely eager to see Prabhu depart for His param dhaam.

gaayantashcha grinantashcha shaure`h karmaani janma cha.

Vavrishuh pushpavarshaani vimaanaavalibhirnabhah,

kurvantah sakulam raajan bhaktyaa paramayaa yutaah.

(11. 31. 3-4)

They were all singing about Shri Krishna's janma and other leelas. Their vimans filled the sky. They were showering flowers on Bhagwan with great bhakti.

Bhagavaan pitaamaham veekshya vibhooteeraatmano vibhuh,

samyojyaatmani chaatmaanam padmane`tre` nyameelayat.

(11. 31. 5)

Prabhu – who is all-pervading – saw Brahma and His other vibhutis. He established them in His Atma-swarup and shut His eyes.

Lokaabhiraamaam svatanum dhaaranaadhyaanamangalam,

yogadhaaranayaaaagne`yyaadagdhvaa dhaamaavishat svakam.

(11. 31. 6)

Bhagwan's *shreevigraha* – His divine form – is used for dhyana-dharana. It is filled with mangal. It is charming and bestows delight. Bhaktas take the ashray of His form. This is why Bhagwan Shri Krishna did not burn it with Yoga-agni when He went to His param dhaam.

Divi dundubhayo ne`duh pe`tuh sumanasashcha khaat,

satyam dharmo dhritirbhoome`h keertih shreeshchaanu tam yayuh.

(11. 31. 7)

Drums began to beat in Swarga. Flowers fell from the sky. Satya, Dharma, *dhriti* (steadfastness), keerti, and Shridevi (Laxmi) all followed Bhagwan, and left this prithivi.

De`vaadayo brahmamukhyaa na vishantam svadhaamani,

avignaatagatim krishnam dadrishushchaativismitaah.

(11. 31. 8)

Brahma and the other Devtas could not see Bhagwan as He entered His dhaam. They were surprised at this, but Bhagwan's gati cannot be known.

Saudaamanyaa yathaaaakaashe` yaantyaa hitvaabhramandalam,

gatirna lakshyate` martyaistathaa krishnasya daivataih.

(11. 31. 9)

Just as lightning flashes from clouds, but nobody can see where it has gone, the Devtas were not able to understand what was happening.

Brahmarudraadayaste` tu drishtvaa yogagatim hareh,

vismitaastaam prashansantah svam svam lokam yayustadaa.

(11. 31. 10)

Brahma, Rudra, and other Devtas were astonished at this unfathomable gati of Shri Hari. They praised Him and went on to their separate lokas.

Raajan parasya tanubrijjananaapyaye`haa maayaavidambanamave`hi yathaa natasya,

srishtvaaaatmane`damanuvishya vihritya chaante` samhritya chaatmamahimoparatah sa aaste`.

(11. 31. 11)

Just as an actor plays many roles but is none of the people he portrays, it is Bhagwan's Maya-vilas that appears as His taking birth, doing leelas, and then concluding everything. He Himself creates this world, enters it, enjoys it, and concludes it. He is always established in the greatness of His swarup.

Martye`na yo gurusutam yamalokaneetam tvaam chaanayachchharanadah paramaastradagdham,

jigye`antakaantakamapeeshamasaavaneeshah kim svaavane` svaranayanmrigayum sade`ham.

(11. 31. 12)

Bhagwan had brought back the sons of His Guru in their human forms, from the Yamaloka they had gone to. Parikshit! Your shareer had been burnt by the Brahmastra, Parikshit. Bhagwan brought it back to life. He is *sharana-vatsala* – He loves those who come into His sharan the way a mother loves her child. He gained victory over Shankar who is the Maha-kaala of kaala! He sent the hunter who had committed such an aparadh, to Swarga in his shareer; the same hunter who had shot the lethal arrow at Bhagwan's foot. Under the circumstances, being what He was, couldn't Bhagwan Shri Krishna have kept His shareer on earth had He wanted?

Tathaapyashe`shasthitisambhavaapyaye`shvananyahe`turdashe`shash ashakttidhrik,

naichchhat prane`tum vapuratra she`shitam martye`na kim svasthagatim pradarshayan.

(11. 31. 13)

He is the karana of the creation, sustenance, and destruction of the jagat without wanting or needing anything. He did not have a wish to keep His shareer in the sansara. He showed everybody that a person who as Atma-nishtha should not try to retain the shareer.

Ya e`taam praatarutthaaya krishnasya padaveem paraam,

prayatah keertaye`d bhaktyaa tame`vaapnotyanuttamaan.

(11. 31. 14)

A person who gets up in the morning and does kirtan of this episode of Bhagwan going to His param dhaam with bhakti will get the same lofty state as Bhagwan.'

Daaruko dvaarakaame`tya vasude`vograse`nayo,

patitvaa charanaavasnairnyashinchat krishnavichyutah.

(11. 31. 15)

Daruk came to Dwarka, filled with grief at being parted from Bhagwan Shri Krishna. He fell at the feet of Vasudev and Ugrasen, weeping profusely.

Kathayaamaasa nidhanam vrishneenaam kritsnasho nripa,

tachchhrutvodvigrahridayaa janaah shokavimoorchchhitaah,

(11. 31. 16)

Daruk controlled himself with great difficulty, and reported how the Yadu Vansha was destroyed. Everyone was filled with distress to hear this. They became unconscious with grief.

Tatra sma tvaritaa jagmuh krishnavishle`shavihvalaah,

vyasavah she`rate` yatra gnaatayo ghnanta aananam.

(11. 31. 17)

Frenzied with distress at the thought of being parted from Shri Krishna they beat their heads. They went immediately to the field where their relatives lay lifeless.

De`vakee rohinee chaiva vasude`vastathaa sutau,

krishnaraamaavapashyantah shokaartaa vijahuh smritim.

(11. 31. 18)

They fainted with grief at not seeing their beloved Shri Krishna and Balaram. This was the state of Devki, Rohini and Vasudevji.

Praanaanshcha vijahustatra bhagavadvirahaaturaah,

upaguhya pateemstaata chitaamaaruruhuh striyah.

(11. 31. 19)

They gave up their prana due to their unbearable grief. The women embraced the lifeless bodies of their husbands and burnt themselves with them in the funeral pyre.

Raamapatnyashcha tadde`hamupaguhyaagnimaavishan,

vasude`vapatnyastadgaatram pradyumnaadeen hare`h snushaah,

krishnapatnyoavishannagnim rukminyaadyaastadaatadaatmikaah.

(11. 31. 20)

Balaram's wives, Vasudev's wives and Bhagwan's daughters-in-law entered the fire along with the bodies of their husbands. Rukmini and Shri Krishna's other wives entered the fire doing dhyana of Shri Krishna.

Arjunah pre`yasah sakhyuh krishnasya virahaaturah,

aatmaanam saantvayaamaasa krishnageetaih sadukttibhih.

(11. 31. 21)

Arjuna was filled with anguish at being parted from his beloved friend, but he remembered Shri Krishna's songs, and fortified his mana.

Bandhoonaam nashtagotraanaamarjunah saamparaayikam,

hataanaam kaarayaamaasa yathaavadanupoorvashah.

(11. 31. 22)

Arjuna got the *shraaddha* – the last rites – done of the Yadu Vanshis who had died, because there was no direct descendent left to do this duty.

Dvaarakaam harinaa tyakttaam samudroaplaavayat kshanaat,

varjayitvaa mahaaraaja shreemadbhagavadaalayam.

(11. 31. 23)

The samudra had submerged Dwarka within minutes of Shri Krishna's departing from this prithivi. The only place left above the sea was His home.

Nityam sannihitastatra bhagavaan madhusoodanah,

smrityaashe`shaashubhaharam sarvamangalamangalam.

(11. 31. 24)

Bhagwan Madhusudan always abides there. His home is such that by just thinking of it all a person's paapa-taapa are destroyed and every kind of mangal comes to him.

Streebaalavriddhaanaadaaya hatashe`shaan dhananjayah,

indraprastham samaave`shya vajram tatraabhyashe`chayat.

(11. 31. 25)

Parikshit! After completing the last rites of *pindadaana* Arjuna took the womenfolk and children to Indraprastha. He settled them comfortably and crowned Aniruddha's little son Vraja.

Shrutvaa suhridvadham raajannarjunaatte` pitaamahaah.

tvaam tu vanshadharam kritvaa jagmuh sarve` mahaapatham.

(11. 31. 26)

Grandfather Yudhishthira and the other Pandavas came to know about the destruction of the Yadu kula from Arjuna. They also crowned their heirs, and left for the Himalaya.

Ya e`tat de`vade`vasya vishnoh karmaani janma cha,

keertaye`chchhriddhayaa martyah sarvapaapaih pramuchyate`.

(11. 31. 27)

'Bhagwan Shri Krishna is the *aaraadhya de`va* of Devtas – He is worshipped by the Devtas. I have narrated the leelas of His janma and karma to you, Parikshit. A person who does His kirtan with shraddha becomes free of all paapa.

Itham hare`rbhagavato ruchiraavataaraveeryaani baalacharitaani cha shantamaani,

anyatra che`ha cha shrutaani grinaan manushyo bhakttim paraam paramahansagatau labhe`ta.

(11. 31. 28)

Parikshit! A person who does the sankirtan of Bhagwan Shri Hari's childhood and other leelas – whether from the Shrimad Bhagwat or described elsewhere – gets para bhakti for Shri Krishna's charanaravinda that is obtained by the Paramhansa Munis.

Thus this thirty first chapter of the eleventh canto is concluded.

Glossary

aachamaniya – water for rinsing the mouth of a revered person

aadara – respectful feeling

aagna – order; command

aakaara – form, shape

aardra – softened; wet

aaropa – allegation, accusation

aayu – age; longevity

abhakta – a person who does not have bhakti

abhasa – semblance; false appearance

abheda – absence of difference or separateness

abhiman – pride; vanity; arrogance

abhimani – one who has pride

abhinivesh – identification with the body

abhinna – not separate; one

abhinna-nimitta-upadan-karana – the cause (karana) that is abhinna (not separate) from the nimitta (causal factor) or the upadan (matter)

abhishek – an anointing ceremony

achala – unmoving, like trees

achaman – a sip of water drunk before and after a ritual

achara – behavior. Also means pickles

Acharya – Teacher

Achyut – one who never falls from his position; a name of Shri Krishna

adbhut – marvelous

adham – lowly

adhibhautik – pertaining to the gross world

adhidaivik – pertaining to the divine

adhikarana – support; base

adhikari – eligible' qualified to do osmething

adhishthana – substratum, the non-dual Brahman that is not separate from the Atma

adhyarop – a superimposition

adhyas – illusion

adhyastha – superimposed

adhyatmmik – metaphysical; pertaining to the spiritual

adrishta – something that cannot be seen

adrishya – invisible

advaita – non-dual

Agam – a text containing incantations

agha – paapa

agna – order; command

agnan – ignorance about the Atma

agnani – one who lacks Gnan

agnat – unknown

agnata – unknown

agni – fire

agnihotra – offering oblations to the sacred fire

agnihotri – one who does a havan every day

Aham – I

ahamkriti – pride for having done something

ahamtaa – feeling of being the 'I'

ahimsa – non-violence in thought, word and deed

ahlad – divine delight

ahladini – the giver of divine delight

ahuti – an oblation

aindriyak – of the indriyas

aishvarya – magnificane; majesty

ajaa – worthless; a goat

ajanma – not subject to birth

ajara – not subject to old age

ajgar – a python

akala – brains, thinking power

akarma – not doing what is not meant for you to do

akash – sky; space

akhanda – unbroken; eternal

aklishta – not causing klesha

akriti – form; shape

akshara – a letter of the alphabet

akshat – grains of uncooked rice

alasya – indolence

alaukik – not of this world; divine

alpa – small; little

amangal – inauspicious

amani – without false pride

amara – not subject to death; everlasting

amavasya – the night of no moon

ambuja – lotus

amit – infinite; limitless

amogha – unfailing

amrita – the elixir that bestows immortality

anaadi – without a beginning in time

anandamaya kosha – the imaginary sheath of the Atma that is pure bliss

anantata – infinity

ananya – bhakti for no other

anasakta – unattached

anasakti – not being bound by attachement

anatma – that, which is not the Atma

andaj – born from an egg

angee – a part of something

anirvachaniya – that which cannot be defined as Satya or as asatya

anitya – transient

anna – one sixteenth of a rupee

annamaya kosha – the imaginary sheath of the Atma, the gross body made of food

Anshavatar – a partial Avatar

antahkarana – the fourfold mind composed of the mana = emotional mind, buddhi = intellect, chitta = mental inclinations, and ahankara = the subtle pride of individuality

antajya – a low caste untouchable

antar – inner

antarang - internal

antardhyana – disappearing; vanishing

antarmukha – turned inward

antaryami – the one who sits in the heart

anu – tiny

anubandha – the vikars that follow

anubhav – experience

anubhavi – one who has had some experience

anugraha – compassion; Grace

anuman – estimate

anuraag – love

anushthana – a Vedic ritual done for a specific purpose

anya – another

anyatharoop – other forms

apakshaya – reduction

aparadh – an offence

aparoksha – known through a direct personal experience but not through the senses

apatti – adversity

apaurusheya – not written by any human; divine

apavada – the exception

apavarga – release from rebirth

apavitra – impure

apoorva – exceptional quality

appoorvata – the quality of extraordinary excellene

apraapta – not obtained

aprakata – hidden; invisible

aprakrita – not created by Prakriti

aprameya – that which cannot be established by measuring or testing

apriya – not liked

Apsara – celestial nymphs

aptakama – a person who has no unfulfilled desires

aradhana – worship

arama – comfort

arambha – start; beginning

arani – a piece of wood used to create fire by friction, for a Yagna

arati – worship with a lamp

aravinda – lotus

archana – ritual worship of Bhagwan's image

arghya – water offered to a respected guest for washing the hands

arpan – offering up; dedicating

arpita – offered up; dedicated

artti – distress

asakta – an infatuated person

asakti – emotional attachment; infatuation

Asampragnat Samashi – a state of deep meditation when the person is aware of only the Brahman

asana – Yogic posture; a mat for sitting on

asangata – being unattached

asansari – not worldly

asat-vastu – anything that is not the Atma

asatya – false; falsehood

asha – hope; expectation

ashanti – absence of inner peace; strife

ashaya – intention; purpose

ashika – lover

ashirvad – blessings

Ashram – the four stages of life, Brahmacharya, Grihastha, Vanaprashtha and Sanyas

ashraya – refuge; shelter

ashuhba – inauspicious

asi – is. Meaning, you are the Atma that is the Brahman.

asmita – ego

asooya – to see faults even in good qualities

astha – belief

astika – believing in the Ishwara

Asuras – Demonic races

asurik – having Demonik tendencies

atithi – an unexpected guest, to be treated as a revered person

Atmagnani – one who knows the Atma

atyant-abhava – absolute absence

atyantabhava – absolute non-existence

atyantik – extreme

avadhoot – a Monk who stays alone

avaran – covering; the covering that hides the swarup of the Atma

avaran-bhang – breaking the covering that hides the swarup of the Atma

avasthaa – state; condition

avastu – not the Atma

Avatar – manifestation of the Ishwara

avesha – frenzy

avidya – nescience; believing the transient to be the eternal Satya

avinashi – indestructible

avyabhichari – not promiscuous

avyakta – unseen; not perceived by the senses

avyaya – not liable to change

baadha – negating

baddha – bound

bahen – sister

bahirang - external

bahirmukha – turned to the outer world

bali-vaishvadeva – giving a portion of your food to other beings

bandhan – bondage

bauddhika – of the buddhi

beej – seed

bhaag – a portion; a share

bhadra – good; auspicious

bhagavan – a person close to Bhagwan

bhagavata – connected to Bhagwan

Bhagvati – goddess

Bhagwan – the Ishwara with form and attributes

bhagya - fate

bhagyavan – a fortunate person

bhai – brother

bhajan – loving meditation of Bhagwan

bhakta – one who has loving devotion for Bhagwan

bhakti – loving worship

Bhakti-Yoga – attaching yourself to the Ishwara through Bhakti

bhanvara – a bee

Bharatvarsha – India

bharosa – to depend upon; to relay upon

bhasya – illuminated by some source

bhava – feeling; something that exists

bhavana – feeling

bhavantar – a changed feeling; changed form

bhavasagar – the sea of the sansara

bhavishya – the future

bhaya – fear

bheda – distinction; separateness

bhenta – an offering, a gift

bhiksha – food begged by a Monk

bhikshu – a Monk who eats begged food

bhoga – pleasant and unpleasant experience of the body

bhogya – something that is enjoyed

bhojan – a meal

bhokta – the one who enjoys

bhoktapan – the pride of the one who experiences

bhoomi – earth, land

bhoota – a ghost; one of the five elements; a being; the past

bhoota-shuddhi – purifying the elements in the body

bhooti – worldly welfare

bhrama – false understanding

bhrashta – debased

bhuja – an arm

bhuvan – this world and other worlds

bindu – a drop

bodha – comprehensive understanding

bodhak – that which gives knowledge

Brahmacharya – the stae of a celibate student

Brahmagnani – one who has Gnan about the Brahman

Brahmaloka – the realm of Brahma

Brahman – the Ishwara without form or attributes

Brahmanda – the universe

Brahmatmaika Gnan – the Gnan that the Brahman and the Atma are one

Brahmatmaikya vritti – the mental inclination that the Brahman and Atma are one

Brahmavetta – one who has experienced the Brahman

Brahmin – the highest social class, custodian of the Shastras, teachers of Gnan, and having a pure lifestyle.

brihad – huge

buddha – enlightened

chacha – father's brother

chala – beings that moving

chanchal – restless; fickle

Chandal – a low-caste untouchable who eats dog meat

chandan – sandalwood paste

chandrama – the moon

charan – holy feet

charanamrita – the water with which Bhagwan's feet has been washed, which becomes like nectar

charit – the life and nature of a person

charitra – life and behavior of a person

Chavar – a fly whisk

chetan – conscious

chetana – consciousness

Chhatra – a ceremonial umbrella

chidabhas – illusion of consciousness

chinta – worry

chintan – thinking about; reflecting about something

chitta-vritti – mental inclinations

daan – giving in charity

Daitya – a person with Demonic tendencies

daivi – divine

daksha – very competent; very efficient

dambha – hypocrisy

Danava – a group of Demons

danda – a punishment; a staff

dandavat pranam – to prostrate full length

darshan – to see a revered object; a philosophy

dasa – servant

dasee – maid servant

dasya-bhava – feeling of being Bhagwan's servant

dasya-rasa – the feeling of being Bhagwan's servant

daya – mercy; compassion; pity

dayaa – compassion; mercy

deeksha – initiation by a Guru

deep – an oil lamp

deha – the body

Desha – space, a place

Devta – presiding deity

Dhaam – a holy place; Bhagwan's realm

dhaan – rice with husk

dhana - wealth

dharana – holding steady; steadiness of mind

Dharmatma – a person who adheres to Dharma

dhatu – the root of a word; a primary substance

dhoop – incense

dhriti - steadfastness

dhyana – mediation

digambara – a man who remains naked

diksha – formal initiation by a Guru who gives a mantra

dimag – brains

disha – the directions

divya – divine; sublime

dosha – bad qualities; faults

doshapnayana – removing doshas

drashta – the one who sees

dravya – substance; matter

dridha – firm

drishta – something that can be seen

drishti – vision; viewpoint

drishya – that which is seen, as separate from the one who sees

drishya prapanch – the world we see

droha – hostility; rebellion

dukha – sorrow; suffering

dukhi – unhappy; suffering

duniyadari – worldly wisdom

durachara – immoral behavior

durasha – desire for something wrong

durbar – Court

durbhagya – misfortune

durlabh – difficult to get

dushta – wicked; corrupt

dvaita – duality

dvesha – hatred; aversion

dvija – twice-born; one of the three higher classes who had been given his sacred thread

Dwapar Yuga – the era of Dwapar

dwara – a doorway

ekabhakti – bhakti for only one form of the Ishwara

ekadashi – the eleventh day of the lunar calendar

ekagra – focused on one point

ekatma – one who experiences that the Atma is one

fala – fruit

fala-shruti – the promised reward for a Dharmik action

gaja – an elephant

gambhir – unfathomable; grave

gana – troop; assistants

gandagi – dirtiness

gandha – fragrance

Gandharva – a celestial musician

Gangajal – water of the holy Ganga

garbha – the womb

gati – going; progress; end

geedha – vulture

ghada – a pot

ghadi – forty eight minutes; a moment; a watch

ghata – a pot, symbolizing the body

ghee – rarified butter

ghrina – contempt

Gnan – knowledge; spiritual knowledge

gnanatmaka – made of Gnan

gnanendriyas – the five sense organs

Gnan-Yoga – attaching yourself to the Ishwara through Gnan

gnata – the knower

gneya – that, which is known

gobar – cow dung

go-daan – donating a cow to a Brahmin

golak – sphere

Goloka – the realm of Shri Krishna

gond – glue

gopis – milkmaids of Vrindavan

graaha – a croxodile

graahya – to be accepted

graha – a planet

graham – to absorb; an exclipse

grantha – book

granthi – a knot; a fixation; an imaginary knot that ties the Atma to the body

griha – home; house

Grihastha – the stage of a married householder

guha – cave

guna – attributes; good qualities

guna – one of the three inherent tendencies; a good quality

gunadhana – inculcating gunas

gunas – the three tendencies of Sattva, Raja and Tama

hansa – a swan; Bhagwan's Hansa Avatar

harin – a deer

havan – offering oblations into the sacred fire

havisha – offerings given in a Yagna

He – a respectful address

heenanga purti – replacing something that is missing

Hiranyagarbha – the Ishwara in the form of universal consciousness

hita – benefit

hitakari – beneficial

homa – offering oblations into the sacred fire

hriday – the heart, the seat of emotion

ichchha – wish

Indraloka – the realm of Indra; Swarga

indriyas – the five sense organs and five organs of action

inghan – oil

irsha – jealousy

ishara – indication

Ishta – desired form of worship

Ishtadev – chosen form of worship

itihasa – history; something that has happened in the past

jadataa – the state of being inert

jadoo – magic

jagat – the world

jagrita – waking state

jala – water

Janak – the father of Sita, also called Videha. Janak also means the father

janam – birth

janani – mother

janeu – the sacred thread

janma – birth

japa – ritual chanting

jarayuj – born in a sac

jataa – long hair

jeeva – the Atma attached to a body; an individual

jeevamukti – living the life of a liberated person

jeevan – life

jeevatva – being the jeeva

jeevika – livelihood

jidda – obstinate insistence

jignasa – desire to now the highest spiritual truth

jignasu – one who has jignasa

jihva – the tongue

jitendriya – one who has control over his indriyas

jootha – a lie; food rendered impure if touched by the unwashed hand of a person who is eating

jugupsa – disgust

jyoti – light

Jyotish Shastra – the Astrology

kaala – time

kabootar – a pigeon

kabootari – a female pigeon

Kaivalya – to be the only one

kalaa – a part; artistry

kalachakra – the wheel of time

kalank – a smear on the reputation

kalanki – one whose reputation is sullied

kalasha – a pot

Kali Yuga – the era of Kali

kalpa – Age

Kalpavriksha – the wish-fulfilling tree

kalpita – imagined

kalyan – spiritual good fortune

kamacharini – a promiscuous woman

Kamadev – the presiding deity of lust

Kamadhenu – the wish-fulfilling cow

kamal – lotus

kamana – desire

kamandalu – a vessel carried by Monks

kana – particle

kanishtha – smaller; inferior

kanta – lover

kanya – a maiden

kapata – deceit

kapote – a male pigeon

karana – cause; the Prakriti

karma – actions

karma-kanda – Vedic rituals

Karma-Yoga – attaching yourself to the Ishwara through karma

karmendriyas – the five organs of action

kartapan – the pride of being the doer

kartavya – duty; obligation; something that should be done

karya – effect; the world

katha – discourses on Bhagwan's Avatars

katra-dharta – doer – preserver

kavi – a poet

keerti – good name; glory

kesha – hair

ketu – flag or banner

khandan – refuting

khyati – importance; fame – also, a belief.

kinkar – a servant

Kinnar – a class of demi-gods

kirtan – to sing Bhagwan's name and about His deeds

kirti – fame; good name

klesha – strife; anguish

kootastha – immovable; unchanged

kosha – treasury;

Kosha also means a sheath, referring to the five imaginary sheaths that cover the Atma, called the Pancha-kosha

kripalu – merciful; compassionate

kripan – wretched; miserly

kritakritya – successful; fulfilled

kriya – action

kriyatmak – made by actions

krodha – anger

kshana – a moment

kshanbhangur – momentary; transient

Kshatroya – the second level of society, a warrior class, ruler and protector of the weak

ksheersagar – the milky ocean

kshema – infinite kalyan

kumar – a young man

kumari – a maiden

kumbha – a pot

kunda – the square in which the sacred fire is lit for a Yagna

kundala – dangling ear rings

kusha – a kind of grass used for rituals

laddoo – a sweetmeat

lajja – shyness

lakh – one hundred thousand

lakshana – characteristic that helps identification

lakshyartha – indicated meaning

lalasa – longing

lathi – a sturdy cane used for fighting

laukik – of this world

lavanya – attractiveness

laya – to become immersed in some feeling

leela – frolic; play

lobha – greed

lokapal – a ruler of people

lota – a round bottomed vessel

maadhurya – sweetness

maan – self respect; pride

maan-apamaan – respect – disrespect

madhu - honey

madhuhaa – the man who takes bee from a beehive

madhukara – a bee

madhurya – sweetness

madhyam – the middle level

maha – great

mahabhoota – the five elements

mahal – palace

mahan – great

Mahapurusha – an enlightened Mahatma

mahat – great

Mahat-Tattva – the universal consciousness

Maha-vakya – an ultimate statement of the Vedas that declare the oneness of the Atma and the Brahman

mahima – greatness; glory

makadi – spider

makhan-misri – butter and sugar candy

mala – a garland; prayer beads

mala-jholi – a pouch for carrying the japa-mala

mamata – feeling of being ‘mine’

mana – emotional mind

manan – to ponder upon

manansheel – a person who is inclined to think deeply

manasika – of the mana

manda – poor; weak

maneeshaa – the intellect that gives wisdom

mangal – spiritual good fortune

manomaya – of the mana

manomaya kosha – the imaginary sheath of the Atma made of the emotions

manorajya – imagining things, day dreaming

manorath – a wish

manovritti – mental inclinations

manthan – churning

mantra – a group of words with subtle power

manushya – a human being

maran – death

marg – path

Martyaloka – the world of mortals, this earth

maryada – convention

mata – a principle; an opinion; a doctrine

mata – mother

Math – a religious establishment

mathani – a churning rod

mati – thinking

matsar – jealousy

mauna – to remain silent

Mayavee – the Master of Maya

mithya – an apparent reality, a relative truth; something transient

mitra – friend

mitti – clay; earth

moha – deluded thinking

mohita – deluded; infatuated

Moksha – liberation

moorchha – fainting; a state of unconsciousness

moorkha – foolish; stupid

mootrendriya – penis

mriga – a deer

mrityu – death

mukha – mouth, face

mukhya – main; principal

mukta – liberated

mukti – liberation

mumuksha – the wish to be free of the cycle of rebirth

mumukshu – one who wants to obtain Mukti

Muni – a sage

murti – an image

naad – sound

naam – name

naash – destruction

naasha – destruction; ruin

naatya – acting; drama

nabhi – the naval

naimittik – a ritual done for a special occasion

naishkarmya – being exempt from the fruits of karmas

naivedya – food offered to Bhagwan's image

nakshatra – constellations

namaskara – to bow down

namaste – to bow down

nana – mother's father

nanaa – various

nandan – one who gives anand

nara – a man

Narak – Hell

nari – a woman

Narmadeshwara – a stone worshiped ad Bhagwan Shiva

nasamajhi – lack of understanding

nashvar – subject to destruction

nastika – an unbeliever; an atheist

Nath – Master

nav – nine; new

neer-ksheer-vivek – the ability to separate the water from the milk

neti-neti – 'not this-not this', negating everything until only the Atma remains

nidhi – a treasury

nididhyasan – to bring repeatedly to mind the purport of the spiritual discourses

nidra – sleep

Nigam – Vedic text

nimitta – cause

ninda – criticism

nirakara – without form

nirapeksha – not relying on any other; having no expectations

niravaran – uncovered

nirbhay – fearless

nirdosha – free of faults; innocent

nirguna – free of the gunas

nirmala – unsullied; limpid

nirmalya – remains of the offering of a puja

nirodh – blocking

niroopan – defining; investigation

nirukta – etymological interpretation of Sanskrit words

nirveda – disinterest for worldly things

nirvishesh – without features that are distinctive in any way

nisankaloa – free of mental resolves

nishchay – decision

nishiddha – forbidden

nishkama – without worldly desires

nishkamata – the quality of being free of worldly desires

nishkriya – inactive

nishpaapa – free of paapa

nishtha – staunch faith

nitya – eternal

nivritti – withdrawing from worldly matters

niyam – rule

niyamya – the ruled

niyanta – one who controls

niyat – intention

nyasa – to deposit

paada – feet; the fourth line of a stanza

paadya – water for washing the feet of a revered person

paasha – noose

paatha – reciting holy passages

padartha – substance

padavi – a position of importance; an honorary title

pakshapat – favoritism

pakshapati – one who shows favoritism

pakshi – a bird

palan – to sustain; fostering

panchabhoot – the five elements:earth, water, fire, air/wind and space

panda-daan – offering a ball of cooked rice to an ancestor

pantha – a religious sect

para – distant

Paraloka – realms like Swarga, obtained after death

param – supreme

paramananda – supreme joy

Paramartha – the highest spiritual truth

Parameshwara – the Supreme Ishwara

parampara – a tradition practiced over generations

paraspar – with each other; mutual

paratantra – subjugated

paravana – a moth

paraya – belonging to someone else

parayan – inclined towards something

pare – beyond the experience of the senses

parichhinna – separate; fragmented

parigraha – worldly accumulation

parikrama – circumbulation as a worship

parinam – result; conclusion

paripoorna – full up to the brim

paroksha – that which cannot be perceived by the senses

parshad – an associate; counselor

paryaya – a synonym

pashu – an animal

patak – an action that leads to downfall

Patala – one of the nether worlds

patan – downfall

patang – a moth

pati – husband; Master

patni – wife

patra – a receptacle

paurush – valor; human endeavor

pavana – that which makes pavitra

pavitra – pure according to the Shastras

pehchan – way to identify

pinda daan – offering a ball of cooked rice as part of the last rites for an ancestor

pishacha – a fiend

pita – father

Pitri – ancestors

poorna – full; complete

Poornavatar – an Avatar where the Ishwara reveals all Hi powers

poorva-paksha – the first statement placed in a theological debate

Prabhu – Master

pradhan – principal; predominant

pradhan – the most important

Pragna – the deep sleep state

Praja – the people; dependents

prakar – type

prakashaka – one who illuminates

prakata – visible; manifested

prakrita – pertaining to Prakriti

prakshalan – washing

pralay – Dissolution; total destruction

pramad – negligence; forgetfulness

praman – proof

pramata – the one who proves

pramatta – filled with pramad, forgetting what should be done

prameya – that which is proved

prana – life sustaining breath

pranam – to bow down; obeisance

pranamaya kosha – the imaginary sheath of the Atma made of the prana, which activates the shareer

Pranamaya Kosha – the subtle body

pranay – loving entreaty

pranayam – Yogic breath control exercises

prani – a sentient being

prapanch – the interactive world

prapta – obtained

prarabdha – good and bad luck given by actions of a previous life

prarthana – prayer; entreaty

prasanna – pleased, propitiated

prashna – question

pratibha – intellectual brilliance

pratibhasik satta – apparent existence

pratishtha – permanent stability

pratiyogi – hostile; a rival

pratyahara – withdrawing the senses from the external world

pratyak chaitanya – the inner consciousness in the individual

pratyaksha – evident; perceived by the senses

pratyavaya – inverse reaction

pratyaya – a belief about being something

pravachan – a discourse

pravritti – being involved in worldly matters

prayashchitta – penance; atonement

preetam – the Beloved

preeti – love

prema – love

premaspad – a loved one

premi – lover

premika – a lady love

prerna – inspiration; prompting

preshtham – dearest

preta – a spirit

priya – dear

priyatam – the Beloved

prvaha – flow

puja – ritual worship

pujari – a Brahmin who does puja

punarjanma – rebirth

punit – purifying

puri – a city; a round fried bread

purnima – the night of the full moon

purohit – a clan priest

Purushartha – the four primary goals of human life. Dharma, Artha, Kama and Moksha

Purushottam – the most superior Purusha

pushpa – flower

pushti – nurturing

pyara – loved

raaga – attachement

raagi – one who has raaga

rahasya – mystery; secret; quintessence

Rajasik – of the Raja guna

Rajya – Kingdom

raksha – to protect

raman – to frolic with a lady-love

rasa – sweet emotion

raseela – filled with sweetness

rin – debt

Rishi – Seer

rit – divine law

roga – disease; illness

roop – appearance; beauty; form

roti – flat unleavened bread

sabha – assembly

Sacchidananda – the Brahman who is Sat = pure existence + Chit = pure consciousness + Anand = pure happiness

Sacchidanandaghana – filled with the Sat+Chit+Anand

sad – the Satya, pure existence that is a part of the Brahman

sadachara – virtuous behavior

sadgati – progress to a higher state of existence

sadhak – a spiritual aspirant

sadhan – method for spiritual progress

sadhana – effort for spiritual progress

Sadhu – a Monk; a person who benefits people

sadhya – the goal; that which is to be achieved

sad-vastu – the Atma that is eternal

sagar – the sea

sajaatiya – of the same group

sakara – with form

Saketloka – the realm of Bhagwan Rama

sakha – male friend

sakhi – lady friend

sakhya-bhava – the love of a friend

sakhya-rasa – the feeling of being Bhagwan's friend

sakshat – incarnate

sakshatkara – direct personal experience, but not through the senses

salokya – getting Bhagwan's loka

sama – equal

samachitta – seeing only the Paramatma

sama-darshi – equal good-will

samadhan – resolving a problem

Samadhi – a state of deep meditation

samagri – implements; ingredients

samahita – collected

samanadhikaran – the common level of a group

samanvaya – connection

samarpan – offering up completely; dedicating wholly

samartha – competent; capable

samashti – collective

samashti – the entire group

samata – equanimity of outlook

sameepya – getting to stay close to Bhagwan

samhara – destruction

samharta – the one who destroys

Samhita – compendium

sampanna – prosperous; having wealth

sampoorna – whole; wholly

Sampradaya – a traditional sect

Sampragnat Samadhi – a state of deep meditation when the person is not aware of anything but himself

samudra – the sea

samudra manthan – the churning of the ocean

samvad – conversation; discussion

samvatsar – the year

samyak – proper

Sanakadi – Brahmaji's four sons, Sanak and his three brothers who remain naked, as small boys

Sanatan Dharma – the Vedic philosophy that has not been created by any individual at any point of time in known history

Sanatana – that which has no beginning and no end in Time

sanga – association

sankalpa – mental resolve

sankarya – ease of accomplishment

Sankhya – one of the six Darshans, schools of thought in Indian philosophy

sankirtan – singing Bhagwan's glories and name

sanmukha – facing; turned towards

sansara – the interactive world

sansarana – coming and going; sliding in and out

sansari – worldly

sanshay – doubt

sanskara – subtle subconscious impressions; a ceremony that gives sanskaras

sanskrita – refined

Sant – a carefree Monk

Sanyas – the stage where a person renounces worldly matters and becomes a Monk

sapeksha – dependent on something

saroopya – getting the same form as Bhagwan

sarpa – a snake

sarva – all

sarva-adhishthana – the substratum of all that exists

sarvagna – all-knowing

sarvagna – omniscient; all-knowing

sarvatmabhava – the feeling that all are the one Atma

Satra – a formal session of religious activity

Satsang – listening to spiritual discourses and grasping the purport; associating with Mahatmas

satta – existence

Sattvik – of the Sattva guna

Satya – the truth that can never be negated

Satya Yoga – the era of Satya

Satyaloka – the realm of Brahma where jeevas are created

Satyug – the era of Satya

saubhagya – good fortune

sauta – husband's other wife

sayujya – becoming absorbed into Bhagwan

Seth – a wealthy businessman

seva – to serve

sevak – servant

sfurti – pulsation

shaap – a curse

shabda – sound; word

shadvarga – the six enemies – kama, krodha, lobha, moha, mada and matsarya; meaning, desire, anger, greed, confused thinking, arrogance and envy.

shaiya – a bed

shakti – power; strength

shalabh – a moth

Shaligram – a round stone worshiped as Bhagwan Vishnu

shanka – suspicion; doubt

shankha – conch shell

shanta-rasa – the feeling of being Bhagwan's Atma

shanti – inner tranquility

sharanagata – one who takes refuge

shareer – the body

shareerika – of the shareer

Shastriya – according to the Shastras

*shat-smapatti - These six are called the shat-smapatti – the six achievements that are a part of the four requirements for Gnan. The four requirements for Gnan are vivek, vairagya, shat sampatti and mumukshu

*shama – restraining the mind

*dama – controlling the sensual urges

*uparati – lack of interest

*titiksha – enduring discomfort with serenity

*shraddha – faith

*samadhan – having no unresolved doubts

shaucha – inner and physical purity

shaurya – valor

sheel – morality and virtue

sheera – self-possessed; resolute

shiksha – teaching

shobha – beauty

shodasho upachar – the sixteen traditional ways to welcome a respected guest

shodhak – that, which purifies

shodhan – making pure

shodhan – purification

shoka – grief

shraaddha – ritual for ancestors

shraddha – faith

Shram – labor

shraman – a man who works hard

shravan – listening to spiritual discourses and understanding the purport

shravan – to listen to spiritual discourses and grasp the purport

shreshatha - superior

shreya – the auspicious; credit for a good deed

Shri – the goddess Laxmi; auspiciousness and prosperity

Shridevi - Laxmiji

shringar-bhava – the feeling of a lover

shringar-rasa – the feeling of being Bhagwan's lover

Shrivatsa – a small triangle of golden hair on the chest of Vishnu Bhagwan

shrota – listener; one who does shravan

Shrotriya – one who has studied the Shastras

Shruti – Vedic verses

shubha – auspicious

shuddha – pure according to the Shastras

Shudhra – the lowest level of society, laborers, who serves the three higher classes of society. A symbol of brawn over brains

shukla – white

shvasa - breath

shveta – white

siddha – one who has supernatural powers; a successful person

siddhanta – a principle

siddhi – supernatural power; success

skhalan – slipping and falling from a position or path

smashan – cremation ground

smriti – memory; remembering

snana – bathing

snatak – a Brahmin boy who has completed studying the Vedas and Shastras under a Guru

sneha – affection

sneha – affection; love that clings

snigdha – a quality of clinging affectionately

sookshma – subtle

sparsha – touch

srik – a garland

srishti – creation; this world

sshashtanga pranam – prostrate full length

sthavara – unmoving, like plants

sthira – steady, unmoving

sthita – established in a position

sthiti – state; condition

sthool – gross

sthoola – gross

stotra – eulogizing verses

stree – a woman; wife

stuti - stava – stotra = eulogizing verses

stuti – eulogizing

suhrid – a well-wiser

sukha – happiness; comfort

sukhi – happy; comfortable

sulabh – easy to get

surya – the sun

sushupti – deep sleep state

Sutra – aphorism

sva – one's self

svachha – clean

svachhanda – flouting the rules of the Shastras

Svadhyaya – study of your own branch of the Shastras

svagat – within itself

svajan – own people

svapna – dreaming state

svaprakash – self-effulgent; needing no other source of illumination to be known

svarinse – a promiscuous woman

svartha – self-interest; selfishness

svastha – healthy

svatah – the existence of the self

svatantra – independent; self-ruled

svata-siddha – self-established, does not need any other confirmation

Svayambhu – self-created

svayam-prakash – self-effulgent; needing no other source of illumination

svetaj – born from perspiration

Swami – Master

Swarga – Heaven

swarup – essence; true form

taap – burning of the heart

tad-akara – the form of That, the Brahman or the Ishwara

tadatmya – identification

Taijas – the subtle world; the dreaming state

Tamasik – of the Tama guna

tandra – a state of being half-asleep

tanmay – immersed mentally

Tantra – a system or doctrine

tapasya – asceticism

tapta – suffering

tarka – deliberation, discussion

tarpan – offering oblations to ancestors

tat – That, the Brahman

tat-padartha – tat = That, the Brahman; padartha = substance

Tattvagnani – knower of the Tattva

teja – effulgence; brilliance

Thakurji – Bhagwan; an imagie of Bhagwan that is worshipped

tirtha – a holy place; place of pilgrimage

Treta Yuga – the era of Treta

triguna – of the three gunas or tendencies that influence all beings. The Sattva guna that gives peace and right thinking, the Raja guna that gives strong desires and hectic activity, and the Tama guna that gives sloth and deluded thinking.

trigunamayi – of the three gunas

trigunateet – beyond the influence of the three gunas

tripti – satisfaction; contentment

trishna – yearning; thirsting

Trishul – trident

tuchha – unworthy; insignificant

Turiya – the Atma seated within itself

tvachaa – the skin; the sense organ of touch

tvam – you, the Atma

tvam-padartha – tvam = you, the Atma, padartha = the substance

tyaga – renouncing; giving up

udaar – generous; magnanimous

udaseen – indifferent; neutral

udvega – turmoil; agitation

unnati – progress; ascent

upaaya – method; solution

upachara – rites in a worship

upadesh – metaphysical teaching

upadhi – attribute

upasamhar – almost total destruction; conclusion

utkantha – intense longing

uttam – the highest level

uttar-paksha – the response to the Poorva-paksha

vaachika – verbal

vaad – an assertion of a principle

vaak – the faculty of speech

vachak – speaker

vachan – a spoken statement; a promise

vahan – vehicle

vaibhav – wealth and grandeur

Vaidya – a practitioner of Ayur Veda

Vaikuntha – the realm of Bhagwan Vishnu

vairagya – detachment for worldly matters

Vaishnav – worshipper of Vishnu Bhagwan

Vaishya – a trader or businessman, supplier of all commodities, the third level in social classes

vajra – thunderbolt

vakta – the speaker

valkal – bark garments

vana – a forest

vanamala – a long garland of multi colored flowers

Vanaprastha – the stage when a person reaches middle age and turns towards spirituality

vandana – salute with reverence

vani – words; speech

vanita – a lady

vansha – lineage; clan

vapu – body; form

varadaan – a boon

Varna – the four groups in society. The Brahmin, Kshatriya, Vaishya and Shudra

varsha – a year; a country

vasana – avid desire

vastu – object; the Atma; the Brahman

Vasu – a class of deities; eight in all

vatsalya – motherly love

vatsalya-bhava – the love of a parent

vatsalya-rasa – the feeling of being Bhagwan's parent or child

vayu – air, wind

Vedanti – one who believes in the principle of Vedanta

vedee – the platform on which fire is placed in a havan

vedi – the platform on which a Yagna is done

veerya – courage; manliness

veshya – prostitute

vibhav – supreme power

vibhooti – grandeur; majesty

vibhram – false understanding

vichara – serious thought

vidhan – rules and arrangements of the Vedas,the Constitution

vidhi-nishedha – dos and don’ts

vidhi-vidhan – rules and procedures

vidhur – a widower

vidhva – a widow

vidvaan – scholar

vidya – knowledge about the swarup of the Atma; knowledge

vighna – an obstacle

vignan – acquired knowledge

vignanamaya kosha – the imaginary sheath of the Atma made of the rational intellect

Vignanmaya Kosha – the intellectual body

vigraha – body; form

vihit – permitted

vijaatiya – of a different group

vikalpa – an alternative

vikar – decay; distortion

vikarma – doing what is forbidden

vikas – expansion; growth

vikreeya – worth buying

vikshep – agitation

vilajja – without reticence; uninhibited

vilas – sport; dalliance

viman – an air plane

vimukha – turned away

vinash – destruction; ruin

vinashi – subject to destruction

vinay – humility; courtesy

vipareet – reverse; unfavorable

viparyaya – regression of spiritual progress

vipatti – misfortune

vipra – a Brahmin who is always contented

vipul – profound

viraha – pain of separation

virakta – not interested in worldly matters

Virat – the Ishwara in the form of the world, immense

Virat-purusha – the Ishwara in the form of the gross world

vishama – unequal

visharad – an expert; learned

vishay – objects of the senses

vishesh – special; something different

Vishwa – the gross world; the waking state

Vishwaroop – the form of the world

visjayee – a person addicted to vishays

vismita – wonderstruck

vivek – discrimination; the ability to separate

Vraja – the area around Vrindavan

vrata – a self-imposed austerity

vriddhi – growth

vriksha – tree

vyaakya – a sentence; statements

vyabhichar – promiscuity

vyabhichari – a person who is promiscuous

vyakaran – grammar

vyakta – manifest; apparent

vyaktitva – individuality; personality

vyanga – sarcasm; satire; innuendo

vyapak – all-pervading

vyashti – the individual

vyavharik – of vyavhar

vyuh – arrangement

Yagna – a ritual involving worshipping the fire and Devtas

Yagnik – a person who does Yagnas

Yagnopaveet – the sacred thread

yahasvi – one who has renown

yajamaana – the person who gets the ritual done

Yaksha – an attendant of Kubera, the demigod of wealth

yash – fame, good name

yatra – journey

Yoga – to attach yourself to the Atma

Yogavetta- one who knows Yoga

Yogeshwara – Yogis who have experienced the Brahman

Yogi – a person who identifies with the Atma

yoni – the group of a species

yuddha – war

yuga – age

yukti – reasoning; a method to solve a problem